

# Zion's Herald.

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"SON!" "DAUGHTER!"—How near Christ comes to the sinful heart. He stood by a dead maiden whom he had not met before, and in the presence of her father and mother called her "daughter." He sends his voice through the ages to every wandering youth, addressing them by that most dear and honored of titles, "My son!" When you hear this sacred voice in the still or stormy depths of your soul, listen! It is no common person that speaks. It is not a voice you can continue forever to hear and refuse to obey. It speaks how often we know not. Perhaps this is the last time. It calls you from your grave. As it rang through the dead ear of the damsel, what experiences possessed her, our present state can never disclose. As it smote upon the soul of that youth borne along the base of the hill Hermon, and resting for a moment at his command beneath its shadow, it sounded through depths to us unknown but as familiar to Christ as the walks of Nazareth, "Young man, I say unto thee, arise." How swift was he the summons to obey! How ready to leap back to the abandoned life! "Lazarus, come forth!" went down those rocky stairs and round into that dismal cell, and up from his couch arose the summoned soul, up the steps trod the awful footsteps, and into the light he came, terrifying every eye with his pallid face and dress, even then looking more like the dead than the living. Will you hear this same voice calling you from a deeper death than that into which these had sunken, calling you into a diviner life than that with which he reclothed them? They came from the grave of the body, you are summoned from that of the soul. They were re-endowed with earthly life, you are offered the heavenly. They had to die again. Perhaps the thought added new horrors to all their subsequent life. You will live forever. "He that believeth in me shall never die." Sinner, listen to that voice of God. Listen! To-day, if ye will hear His Voice, harden not your hearts. Arise from the dead. Let that eye that now melts over you in pity, that form that now bends over you in longing, that voice that now glides through you so entreatingly, O, let it be heard and heeded. Come forth in your death-dress, in your death-looks, but into the garments of praise and the beauty of health eternal.

PERILS OF THE MISSIONARY.—The Parkerite preachers are unharmed, and even popular among East Indian Pantheists, says "Carleton," while the Christian missionary still suffers persecution. *The Liberal Christian*, in its extraordinary "liberal" style of Christianity, thinks this is a proof that Theodore Parker is to be the St. Paul of Hindostan; though as Paul suffered every kind of persecution, even to death, and the Parkerites only suffer from over feasting and flattery, and other worldly luxuries, it is hard for any other "Christian," except "*The Liberal*" to detect the analogy. Rev. J. M. Thoburn, in his last public address before leaving America, told with thrilling effect the story of a martyr who had grace for every present hour, but none for those in the future; who had grace to suffer when suffering was his duty, and to die when death. He applied it to his own and his comrades' condition. Grace they had to go for the Lord Jesus, and grace, he did not doubt, they would have to die for Him, if such should

be His will. He is having that grace tested. Rev. J. T. Gracey, one of his brethren, now in America, tells the story in *The Methodist Home Journal* of an attack upon Rev. J. M. Thoburn, while engaged in his duties as Presiding Elder on the Moradabad District in India. At points on the district attempts have been made to keep the native Christians from using water from public wells. Both Mohammedans and Hindus declared that the use of the public wells by these native Christians defiles them, and they expressed their determination to prevent this. Bro. Thoburn went out from Moradabad to one of the wells where it was expected that scenes of violence might take place. He approached the well, plead with the excited multitude, explaining the legal rights of Christians in the case. While thus engaged, he was attacked and beaten. These are his own words:

I was attacked and overpowered; was pulled hither and thither by the crowd, the ringleader tugging by my beard; was kicked, cuffed, boxed and pounded; was kept for half an hour while a *panchayat* (a native jury or court) sat on my case; was three times dragged out and prepared for hanging before the *panchayat* ended—each time drawn by the beard; was at last released by order of the *panchayat*. The alarm had reached the town, and I met two gentlemen galloping out with swords. I turned them back, and saved bloodshed. M— (the magistrate) was alarmed, "and all (Moradabad) with him." The whole water question came up, and some dreaded a new mutiny. Mr. C. told me that this would go to the High Court at Agra. I replied, "Let it go to the Queen." So far we have not lost by this. I think it will help us ultimately in paving our way for the future. I am drawing up a petition to the government. I have no serious hurt.

With Bro. Gracey we ask the church to thank God for having thus "preserved the life of one of the very best of our foreign missionaries."

WHAT PROHIBITIONISTS MUST DO.—We regret that the representatives of the sole issue in this State have failed to call a convention of its supporters to consider upon their duties in the crisis. It has been demanded by many of its earnest and far-seeing friends, but their judgment is overruled. This is a grave error. The people that met in the Tremont Temple last spring, and who created a Committee to represent their will, ordered a new convention to be called, in case the Republican Convention failed to utter their voice in its resolutions or candidates. That Convention was wilfully dumb in its words, and more wilfully vocal in its only test, nomination. There is a widespread sentiment among Prohibition Republicans not to vote for Mr. Tucker for Lieutenant Governor. They would have rallied to Mr. Noble, and he could have been elected, but he declines to ally his fortunes with Prohibition. There is to be no convention, unless called independent of existing organizations. Every Prohibitionist must fight out that part of the battle on his own individual line. They will undoubtedly erase Mr. Tucker's name. If they would agree to insert some one who will not refuse to be voted for, like Josiah Quincy's 6,000 in the year of the "Know Nothing" backsliding, they will be a nucleus around which the renewed Republican party can rally. But while this is desirable, as a sign of our future elevation to a right political platform, another duty is vitally important. In this both the Alliance and the Prohibitory Committee agree. It is to see that the right men are sent to the Legislature. Attend the primary caucuses. Prevent any Rum candidate from being nominated. If they obtain the nomination put others in the field. Be instant in season, out of season. A great work is before us. If we obtain the Legislature, we can restore the law. Let every lover of his fellow-men help in this best of causes. The time for demanding the introduction of this principle into the Republican platform is near at hand. It will not be delayed beyond another election. Let us have the law enacted, and it will be easy to obtain its official party endorsement.

NEW THEOLOGY.—"Brethren, shall we startle you," said a good brother once. *The Christian Advocate* has done it. The correspondent declares that there are accredited instances of persons converted in a sort of trance, falling down sinners and rising up saints; that this unconscious regeneration "seems to pretty effectually explode our favorite dogma of free agency," and must convert her Boston brethren.

that it is "practically but irresistible grace. The last these men remember, it would seem they were fighting against God. The next they know they are praising him. Their last *responsible* (volitional) act is a curse. The next they know of themselves they are prepared to testify of sins forgiven."

Upon which the editorial comment approves the statement as to the facts, as being "too many and too well attested to admit of rational doubt," and half inclines to include Paul in the class, as "it is nowhere affirmed that he made a voluntary submission to the Divine command," though he clearly says, "I was not disobedient to the heavenly vision." Perhaps he was unconscious when he made that statement. It also thinks that "we have no reason to believe that that faculty [the consciousness] reports to us the whole, or indeed, nearly all that is going forward within the soul." It declares that it is "fearfully possible one may unintentionally sin a sin unto death," and equally possible to become unintentionally regenerated. After more of such very novel opinions it adds, "After all, are we not too unwilling to confess God's sovereign power not only to do what he will, but to do it as he will, and to disregard alike the caprices of our volitions and our shallow philosophy?"

These statements will make no small stir in the church. They will be eagerly quoted from end to end as a proof that the Arminian theology is breaking down. One of our old bishops remarked that official papers might yet do us the most harm, as they would substitute the views of their director for those of the church. We are greatly surprised that *The Advocate*, which has so frequently declared itself an organ of the church, as it is, should officially utter such a decision.

As to the "fact and theory," they remind us of a story told at the expense of a high Calvinist divine of the Connecticut Valley. Noticing the frequent absence of a doctor from his congregation, he spoke with him about it. The doctor said his night work so exhausted him that he could not sit down without falling asleep, and he disliked to do this in church, and so stayed at home. "Are you a Christian?" asked the minister. "No." "Then come to church, and God may convert you when asleep." "If he can do that," was the reply, "he can do it as well when asleep at home." That God takes men as sinners in the full blossom of their sins and makes them shouting saints, is neither Wesleyanism nor Calvinism. It has no record in the Bible, and is the direct parent of Universalism. If God can so "disregard the caprices of our volition," then can he in that deeper trance of death make all who die in their sins, without their volition, alive spiritually and forever in Christ. Our Calvinistic brethren will be shy of the sop just tossed them. "The soup is too rich." It asserts far more than they would accept. For they always demand the conscious volition of the soul in its conversion. Beware lest any one beguile through false facts and falser philosophy. No camp meeting report ever meant to say as is asserted, that people are prostrated as sinners, and "come to" as saints. Such views are themselves, we fear, "the caprices of our volition and our shallow philosophy."

SEE SAW.—Sometimes up and sometimes down are our Baptist brethren on the subject of open communion. The Rhode Island resolutions against that duty which did not pass, were introduced by Dr. Eddy, into the Boston North Association, with these very heroic words:

I would like to have these resolutions passed as they are. If the old Baptist banner falls in the dust beneath the shadow of the ancient universal, let us lift it high upon the graves of Stillman and Baldwin.

Whereupon the *Era* says:

Loud "Amens" gave indication that the audience was in full sympathy with the speaker, and when the Moderator put the question, the resolutions were carried unanimously by a rising vote.

We shall protest against our Baptist brethren taking possession of our "Amens" unless they let us come to their table, and come to ours also. There must be no open communion in this heart work and close shutting of the doors on the formality of taking the material emblems of that heart grace. Rhode Island has a work to do worthy of her name and history. She must convert her Boston brethren.

## THE CRY OF A LOST SOUL.

Adah Isaacs Menken, an abandoned woman of talents, has left us her legacy, after a supposed suicide, a volume of poems. They close with this one entitled "Infelix," which condenses all her life into a wail of agony. It is a true summing up of a sinner's career. How many feel this worm that do not so frankly own it. How different her dying testimony had she given Christ her heart. Felix, felicissimus, happy and most happy, would then forever have been her soul and song.

Where is the promise of my years,  
Once written on my brow?

Ere error, agonies and fears  
Brought with them all that speaks in tears,  
Ere I had sunk beneath my peers;

Where sleeps that promise now?

Naught lingers to redeem those hours,  
Still, still to memory sweet!

The flowers that bloomed in sunny bowers  
Are withered all, and Evil towers  
Supreme above her sister powers

Of Sorrow and Deceit.

I look along the columned years,  
And see Life's riven fane,  
Just where it fell, amid the Jeers  
Of scornful lips, whose mocking sneers

For ever hisle within mine ears,  
To break the sleep of pain.

I can but own my life is vain,  
A desert void of peace;

I missed the goal I sought to gain,  
I missed the measure of the strain

That fills Fame's fever in the brain  
And bids Earth's tumult cease.

Myself! alas for theme so poor,  
A theme but rich in fear;

I stand a wreck on Error's shore,  
A spectre not within the door,

A houseless shadow evermore,

An exile lingering here.

## SLAVE SONGS OF THE SOUTH.

There were lately published by Messrs. A. Sampson & Co., of New York, a collection of the Slave Songs of the South, which were written down and notated by Messrs. Allen & Ware, and Miss Lucy McKin (now Mrs. Wendell P. Garrison), as they were spoken, sung, or shouted by the freedmen of the Sea Islands of South Carolina. There are one hundred and thirty-six of them; not one per cent. of these peculiar melodies of a peculiar people; but quite enough to enable us to judge of their quality and character, and more than enough to make us glad that they are rapidly fading out by the disappearance of the social system under which they sprung up. They are the black shadows of a gigantic crime. They make one's heart ache to read them, and still more to listen to them. Musical they are, and even fascinating; but they are so sad, so simple, so barbarous, let us add, that we shall rejoice when the antiquary announces in his most pathetic strain that no further trace of them is to be found in the land forever.

No one who has heard the negroes in their religious meetings sing the songs of Zion, by which, under the heavy yoke of their slavery, they solaced themselves with the hope of a happy future Beyond, can ever forget the zest, the abandonment, the fervor that neither saw nor cared for criticism, with which they were rapturously given. He carried away with him a higher estimate of the negro capacity and a brighter hope for their advancement than he brought there. But on seeing, as he reads these songs that once enchanted them, and analyzes the music which kindled them, that pleasure was mainly due to historical and philanthropic associations which threw a halo around the dusky singers and their melodies. They are charming; but they are only charming as lullaby—as the simple, childish charm with which they soothed their sorrows asleep; without poetic graces, without manly vigor—not poems but ejaculations, seldom tunes, but only snatches of melody. It is time that we should look this fact in the face and deal with it as it is; for, these the highest utterances of slave life, show us that the intellect of the race needs religious as much as intellectual enlightenment and that we should not suffer ourselves to be so blinded as to mistake the fervor of their zeal for genuine piety. Even the pious negroes used to steal and lie; and we see that they are often grossly ignorant of the true meaning of phrases which they utter glibly. For example, a negro congregation were lately heard singing

"Jesus die on Calvary,  
Jews, screws, de, fi, dum."

It was found out by the reporter of the incident that the second line had been rendered from the original of "Jews crucified him!"

The first impression produced by such a fact is humorous; but behind the laugh a duty marches up, and demands our attention. It calls on us to neither have nor grow indolent until every plantation in the South is within an easy walk of a school-house, and within sound of a church with an educated minister.

As illustrative of the somewhat cheerless view the we have taken of these songs, let us quote a number of the very best; those that come nearest to genuine poetry.

The first is the ditty known as "Poor Rosy"—a sigh from the inner heart of slavery—of which Miss McKin tells this incident:

"One woman, a respectable house servant, who had lost all but one of her twenty-two children, said to me, 'Pshaw! don't har' to dese yer chil'en, missie. Dey just rattles it off—dey don't know how to sing it. I likes 'Poor Rosy' better dan all de songs, but it can't be sung widout a full heart and a troubled sperrit.'"

Here it is:

## POOR ROSY.

Poor Rosy, poor gal,  
Poor Rosy, poor gal,  
Rosy break my poor heart,  
Heav'n shall-a be my home.

I cannot stay in hell one day,  
Heav'n shall-be my home;  
I'll sing and pray my soul away,  
Heav'n shall-be my home.

Got hard trial in my way, (thrice),  
Heav'n shall-be my home;  
O when I talk, I talk wid God, {  
Heav'n shall-be my home, } twice.

I dunno what massa want of me (thrice)  
Heav'n shall-a be my home.

"This song," says the editor, "ranks with 'Roll, Jordan,' in dignity and favor." Another version of the second part runs in this way:

"Before I stay in hell one day,  
Heav'n shall-a be my home;  
I sing and pray my soul away,  
Heav'n shall-be my home."

The most popular and best of all the religious songs of the slaves was,

## ROLL, JORDAN, ROLL.

My brudder sittin' on de tree of life  
An' he yeards when Jordan roll;

Roll, Jordan, roll,  
Roll, Jordan, roll.  
O march, de angel march;

O, my soul arise in heaven, Lord,  
For to yeards when Jordan roll;

Little chil'en, learn to fear de Lord,  
And let your days be long;

Roll, Jordan, roll,  
Roll, Jordan, roll.  
O march, de angel march,

O, my soul, arise in heaven, Lord,  
For to yeards when Jordan roll.

O, let no false nor spiteful word

Be found upon your tongue,  
Roll, Jordan, roll,

Roll, Jordan, roll.  
O march, de angel march,

O, my soul, arise in heaven, Lord,  
For to yeards when Jordan roll.

This song when sung by a large congregation, is one of the most soul-stirring hymns that one ever heard. It is a Marseilles of the church—and yet, read in cold blood, see how empty it is of all poetic merit.

But, as we remember the songs, there was no one that touched the heart, because no one that so vividly called slavery to mind, as the piece entitled

## NOBODY KNOWS THE TROUBLE I'VE SEEN.

Nobody knows the trouble I've seen,  
Nobody knows but Jesus;  
Nobody knows the trouble I've seen,  
Sing glory, hallelu!

One morning as I was a walking along,  
O, yes, Lord,

I saw some grievers hanging down,  
O, yes, Lord.

I pick de grapes, and I suck de juice,  
O, yes, Lord.

As sweet as honey in de honey comb,  
O, yes, Lord.

O, nobody knows the trouble I've seen,  
Nobody knows but Jesus;

O, nobody knows the trouble I've seen,  
Sing glory, hallelu!

Sometimes I's up, sometimes I's down,  
O, yes, Lord.

Sometimes I almost' touch de groun'  
O, yes, Lord.

O, nobody knows the trouble I've seen, &c.

What makes ole Satan hate me so,  
O, yes, Lord.

He had me once and let me go,  
O, yes, Lord.

O, nobody knows the trouble I've seen, &c.

Altho' you see me goin' along so,  
O, yes, Lord.

I's had my troubles here below,  
O, yes, Lord.

O, nobody knows the trouble I've seen, &c.

If you want for to see ole Satan run,  
O, yes, Lord,

Just fire off de gospel gun,  
O, yes, Lord.

O, nobody knows the trouble I've seen, &c.

We have given this last song not as published in the

Slave Songs, but from our own recollections of it as sung in the schools of Charleston in 1865. Mr. Allen tells one anecdote in which this tune figures which deserves to be remembered. Gen. Howard went down to

Charleston, directed Gen. Saxton to disabuse the minds of the negroes of the notion that they were to have

homesteads furnished to them by the government. But

Gen. Saxton knew that our government had solemnly promised them land, in Sherman's celebrated order

—he refused to become a party to the fraud. Gen.

Howard, therefore, was compelled to address the negroes and did so, as we were told in Charleston, in a needlessly stern manner. Just as he finished his speech an old negro woman at the outskirts of the crowd started the plaintive tune, and all the congregation joined in it. Howard was moved to tears.

Among the religious experiences of the negroes is

that known as being in de lonesome valley—equivalent to under conviction.

"De valley" and "de lonesome valley," says Col. Higginson, were familiar words in their religious experience. To descend into that region implied the same process with the anxious seat of the camp meeting. When a young girl was supposed to enter it, she found a handkerchief by a peculiar knot over her head, and made it a point of honor not to change a single garment till the day of her baptism, so that she was sure of being in physical readiness for the cleansing rite, whatever her spiritual mood might be. More than once, in noticing a damsel thus mystically kerchiefed, I have asked some dusky attendant its meaning, and have received the unfailing answer, framed with their usual indifference to the genders of pronouns,—"He in de lonesome valley, sa."

They have a tune of the lonesome valley which is sung to these words:

## THE LONESOME VALLEY.

My brudder want to get religion?

Go down in de lonesome valley, &c.

Go down in de lonesome valley,

Go down in de lonesome valley, my Lord;

To meet my Jesus dere.

2. O feed on milk and honey.

3. O John he write de letter.

4. And Mary and Martha read 'em.

Among the slave songs of Charleston was "My Father, how long?" for which, according to Col. Higginson, the negroes had been put in jail at Georgetown, South Carolina, at the outbreak of the rebellion. "We'll soon be free" was too dangerous an assertion, and though the chant was an old one, it was no doubt sung with redoubled emphasis during the new events. "De Lord will call us home," was evidently thought to be a symbolical verse; for, as a little drummer boy expressed it to me, showing all his white teeth as he sat in the moonlight, "Dey tink de Lord mean for to say de Yankees!"

My Father, how long?

My Father, how long?

My Father, how long?

Poor sinner suffer here?

And it won't be long,

And it won't be long,

And it won't be long,

Poor sinner suffer here?

2. We'll soon be free (thrice),

De Lord will call us home.

3. We'll walk de miry road,

Where pleasure never dies.

4. We'll walk de golden streets

Of de New Jerusalem.

5. My brudders do sing

De praises of de Lord.

6. We'll fight for liberty

When de Lord will call us home.

Our space will not suffer any further quotations. We commend this book not to the literary student only—to him it is indispensable—but to the Christian patriot. If you have not lived among the negroes you can never understand their character without mastering this volume; nor, without loving them and pitying them, as surely this book will lead you to do, can you ever do your duty toward them.

BERWICK.

## OUR DELILAH.

Everybody has read of Samson, the strong man of the Bible. He slew lions, burned up corn, vineyards and olive trees. He killed Philistines, carried away brazen gates, and foiled every scheme to secure and destroy him. But one morning he went to Sorek, and caught a glimpse of Delilah, a damsel, and ever after poor Samson's step was uncertain. She controlled him. He parleyed awhile; playfully told her this and that; but finally yielded to her voice, and bade her clip his locks. Alas, poor Samson! He was as helpless then as a lamb bound for slaughter.

Delilah are the bane of every life. They bring to blindness and death. All have them, even the strongest of minds. The greater the intellect the more evident and foolish they appear.

There was a man whose face indicated high intelligence, delicacy and refinement. His manners were half way between a diffident reserve and perfect freedom. He had an easy tongue, and held the pen of a ready writer. His friends placed perfect confidence in his abilities—the gifts of his God. More than once a station was held out to him that he was admirably able to fill. He consented to occupy; but as he realized that he had assumed a high trust, he wrapped his cloak of timidity and fear about him, and shrank into his hiding-place. His Delilah was a faint heart. It lulled him to sleep on the knee of Indifference, and clipped the locks that would have given influence and success.

An intemperate man arose to a new life, and vowed eternal abstinence. He apparently succeeded. Hidden beneath the sod of reform, lurked the ravening wolf of appetite. It peered up, and its ugly head most unexpectedly stared the poor man in the face. He staggered, reeled, fell. That fearful passion, gnawing craving, sheared him of his power. It was the Delilah which bound him with fetters of brass, and doomed him to grind in the prison-house of degradation and misery.

It is wisdom to criticize one's self so closely that no

ready-sheared Delilah shall sever the strength of our manhood, and the nerve and energy of the soul.

Blessed is he who, if shorn of his strength, finds in his frame the quivering of a newly-awakened power. Well for him if in that hour he can grasp the pillars that sustain and strengthen the deriding foes, and with one mighty effort bring them to utter ruin.

#### LET US PRAY.

BY LUTHER RIGGS.

'Tis morn; the golden bugle notes  
Have welcomed day;  
On each ear is gently stealing  
Birdling matins in mellow lay;  
From our couch let us rise,  
Lift our voice to the skies,  
And humbly kneeling,  
With grateful feeling  
Let us pray.  
  
'Tis noon; the sun is glorious now—  
Bright king of day!  
Everwhere the gladsome birds are pouring  
'Neath leafy trees their songs so gay;  
In our closet retreat  
Let us kneel at his feet,  
Say,—Thy will be done,  
Thou great Three-in-One,  
Thus we pray.  
  
'Tis eve; the purple mantle already  
Has curtained day;  
Once again the birds are sending  
Forth their songs at twilight grey;  
Let us draw round the board  
Of our risen Lord,  
Then in sacred song  
His praise prolong—  
Let us pray.

#### ANECDOTES ON THE FIRST COMMANDMENT.

I AM THE LORD THY GOD, ETC.

"The Lord knoweth the days of the upright, and their inheritance shall be forever."—Ps. xxxvii. 18.

The pious Lutheran minister at Berlin, Paul Gerhard, was deposed from his office and banished the country in 1666 by the Elector Frederic William the Great, on account of the faithful discharge of his ministerial duties. Not knowing whither to go, he and his wife passed out of the city, and finally stopped at a tavern, oppressed with care and grief. Gerhard endeavored to comfort his partner by that text, Ps. xxxvii. 5: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." He then went into the garden adjoining the tavern, in order to commune with God concerning the cares that weighed him down. Seating himself in an arbor, and taking out his pocket-book, he composed that beautiful hymn, while his soul was filled with the peace of God and a holy confidence:

Commit thou every grievance  
Into his faithful hands,  
To his sure care and guidance;  
Who heaven and earth commands;  
For He, the cloud's Director,  
Whom winds and seas obey,  
Will be thy kind protector,  
And will prepare thy way, etc.

Having finished the hymn, he presented it to his still deeply disconsolate wife. She had not yet finished its perusal, when two gentlemen entered the guest room, who forthwith commenced a conversation with Gerhard, informing him that Duke Christian of Merseburg had deputed them to invite a certain deposed minister of Berlin, named Gerhard, to call on him. Light and joy now beamed from the countenances of Gerhard and his wife, who were to be graciously rewarded for their trust in God! Gerhard traveled to Merseburg, received a pension from the Duke, and in 1699 was appointed Archdeacon at Lübben, in the province of Niedersachsen. The aforesaid hymn in after years fell into the hands of the Elector of Prussia, and made such a deep impression on his mind, that he asked his prime minister who was the author thereof. "The same Paul Gerhard," replied the minister, "whom your Excellency banished the country." The Elector felt alarmed and deeply bowed at the injustice he had done to Gerhard.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. xxiv. 7.

One day while Flattich, a pious minister of Würtemberg, was sitting and meditating in his arm-chair, one of his foster children fell out of a second story window, right before him, down upon the pavement below. He calmly ordered his daughter to go down and pick up the child. On doing so, she found the child not only alive, but without having sustained the least injury. The noise occasioned thereby had called out a neighbor's wife, who reproached Flattich for his want of attention to his foster children, for she had seen him quietly reposing in his arm-chair when the boy fell out of the window. While she was thus scolding, her own child, which she had brought along, fell from a bench in the room and broke one of its arms. "Do you see, good woman," said Flattich, "if you imagine yourself to be the sole guardian of your child, then you must constantly carry it on your arm. I command my children to God, and if they then fall, they fall into the arms of an angel."

"The Lord is my helper, and I will not fear what men shall do unto me."—Heb. xii. 6.

Fresenius, a pious minister at Frankfort-on-the-Main, one day found his mother, who was a widow, concerned about a dollar which she much needed at the time, but

did not know whence to procure. Not being himself able at that instant to furnish her with one, he said, "I likewise believe you must have the dollar; I accordingly turn this hour-glass, and assure you that if the dollar is really needed, it will positively lie here on the table before the hour-glass is run down. If it does not lie here, God will convince us, after this hour, that it was not as indispensable as we imagine." The hour-glass was scarcely run out one half when a messenger arrived, who had traversed an eight hours' walk, bringing a dollar which some one was owing to Fresenius. This dollar rejoiced mother and son more than if they had received a large capital, they considering it a great memorial coin of the divine help received.

"Be thou faithful unto death, and I will give thee a crown of life."

The daughter of a distinguished officer of the Emperor of Morocco had a pious Christian female slave. Her deep piety made such an impression on her heart that she requested her to instruct her in the Christian religion. She soon found joy and peace in believing in Christ, which she openly confessed, though aware of what a cruel death awaited every apostate from Islamism. Her father and relatives labored in vain to undermine her faith. Neither good words nor bad, nor the representations of the terrible sufferings she would have to endure, could diminish her love to Christ, with whom all these trials tended to unite her still closer. The Emperor, hearing of these facts, sent for her and asked her whether she was a Christian? She answered in the affirmative, adding that by the help of God she intended to remain a Christian all her life-time. Struck by this decided answer, the Sultan tried to frighten her by threatening her with death. "I do not dread death," she replied, "and will most cheerfully suffer it for my Lord Jesus' sake. The whole world could not devise a torture so dreadful as to be able to separate me from him!" Thereupon she was delivered over to the judge, who pronounced her worthy of death. The Sultan now made her great promises if she would recant, offering her as a husband the highest man in the realm next to himself. But in vain; she replied with firm assurance, "The whole world is much too poor to make me sell Christ, my only-comfort and joy. I greatly prefer a happy death to an unhappy marriage. I am but too well aware that the Mahomedan faith is all false, and with my whole heart am I willing to lose my life out of love to Him who died for me!" Sentence of death was then pronounced upon her and immediately carried out. Calmly she submitted her head to the axe of the executioner.—*The Moravian.*

#### THE POPE'S ASSUMPTION OF UNIVERSAL DOMINION.

Bellarmino asserts that "the Pope hath a full power over the whole world, both in ecclesiastical and civil affairs, and that to question it was a detestable heresy,"—*Commonplace Book of the Fathers*, p. 68.

"While the Roman Pontiff opposes the worship of God by enjoining the worship of images, and of saints and angels, and the authority of his laws, to enforce subjection to his own edicts, he himself may be called the great idol, as well as the great tyrant of the Romish Church; as he demands the most abject submission and prostration from all men, both in body and soul, and pours contempt on all authority, human and divine."—*Scoff's Commentary*, 2 Thes. ii. 3, 4. Notes.

Dr. Cooke, of Belfast, says: "The so-called Church of Rome is literally not a church at all, but a foreign monarchy grasping at universal dominion."—See *Record*, Nov. 8, 1837.

Sir R. Peel said: "Could any man acquainted with the world doubt for a moment that there was engrailed on the Catholic religion something more than a scheme for promoting mere religion?"

"The Church of Rome has ever valued her spiritual power chiefly as the means of extending her ecclesiastical sway as the ground work of her temporal jurisdiction."—*Times*.

"It (Popery) was the ambitious scheme of a secular priesthood to grasp the sceptre of the world. Its doctrines, its gorgeous rites, its penances and miracles, were all a sort of machinery by which men were either to be drawn or forced into the power of the priests,"—*British Review*, for 1812, p. 108.

Bishop Davenant says: "We affirm that the universal jurisdiction over the whole church of God, either by Divine or human right, centres in no one, but is a mere anti-christian usurpation."—*Protestant Journal*, 1834, p. 39.

"Popery must be attacked wherever we meet with it, even if in the Church of England. Otherwise, how can it be honestly attacked at all? To assail the evil in one quarter and to wink at it in another is tortuous, and involves partiality and moral obliquity; and if some efforts against Romanism have not been attended with the blessing anticipated, we may here discern the reason."—*Protestant Journal*, 1834, p. 371.

#### A NEW STORY OF GENERAL GRANT.

Oliver Optic, in his life of the General, has actually found a new incident. Thus he tells it:

When the gold medal, which was voted by resolution of Congress to Grant, after the campaign of Chattanooga, was finished, a committee from the two houses went down to City Point in a special steamer to present the elegant testimonial of the nation's gratitude to the illustrious soldier. The members of the committee waited upon the lieutenant general, and arranged with him that the formal ceremony of the presentation should take place on board of the head-quarters steamer, where ample accommodations were made for the party who were to witness the impressive scene. At the appointed time, the committee, with a few invit-

ed guests, appeared. The lieutenant general was attended by his staff, and a few other officers of the army, on duty at the post. One of the most interesting features of the occasion was the presence of General Grant's family, including his wife, his son, and daughter. The youngest of the group was master Jesse, a bright, handsome lad of six summers, who attracted an inconsiderable degree of attention, not only from his relation to the mighty man of the nation, but on account of his personal attributes. The guests were gathered together in the cabin of the steamer where the ceremony was to take place. The spokesman of the committee stepped forward, and in a neat and appropriate address presented the medal.

General Grant's time came then, and, as usual on all similar occasions, he was greatly embarrassed. He could stand undisturbed while five hundred cannons were thundering in his ears, but he seems to have been afraid of the sound of his own voice. All present were curious to know what he would say, and how he would say it, for he had never made an impromptu speech. The general appeared to be slightly agitated as soon as the congressman's speech had been concluded. He began to fumble about his pockets, just as a school-boy does on the rostrum. He was evidently looking for something, and he could not find it. The delay became painful and awkward in the extreme, not only to the general, but to his sympathizing audience; and little Jesse, his son, seemed to suffer the most in this prolonged interval. At last his patience was exhausted, and he cried out,

"Father, why don't you say something?"

A burst of applause from the assembly greeted this speech, and it was plain that Jesse had said the right word at the right time. Inheriting some of his father's military genius, he had made a demonstration which turned the attention of the company for the time from the embarrassed general, who, taking advantage of the diversion, renewed the onslaught upon his pockets, and brought forth the written paper for which he had been searching. He then read his "impromptu" speech, which was a simple expression of his thoughts, set forth in solid phrase, for the distinguished honor which had been conferred upon him. The assembly were then invited to the spacious between-decks of the steamer, where a substantial collation had been prepared for them; and Jesse was not the least honored and petted of the party.

#### "WHY AM I NOT A CHRISTIAN?"

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world, and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I will not "hold out?"

"He that hath begun a good work in you will perform it unto the day of Christ Jesus."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter, without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

#### CAN I BE HOLY?

My soul longs to be holy; to have power over sin, and to be free from it. Tell me, all ye that fear God, can I be holy?

Yes, beloved, surely you can. Otherwise the glorious God of our salvation would not have commanded you to be holy. He commands what he has made full provision for you to perform. There is not, there cannot be a felt want of your renewed nature which lacks supply, for He "is able to do exceeding abundantly above all we ask or think." And that He is *willing*, His ability, so declared, is full proof. But besides, He has said: "Ask what ye will, and it shall be done unto you." "How much more shall your Father give THE HOLY SPIRIT to them that ask him." Now the Holy Spirit was given without measure to Christ. For what is this especial mention made, when Jesus already possessed Him in inseparable relationship, but that his body, the church,—"the fullness of him that filleth all in all" might "out of His fullness receive grace for grace," might "be filled with all the fullness of God," and thus be possessed of this changeless demand of the regenerate soul, entire holiness.

O, the willingness of the devil! He has succeeded in making the ways of Zion desolate; bringing in unbelief like a flood, by proving falsely to God's people that the habit of sinning must be an essential accompaniment of their humanity, even after Christ redeems them.—*The Church Union*.

The Pittsburg Conference, at its last session, resolved that hereafter every candidate for admission into that body shall be required to preach a short sermon before the Conference prior to his admission. This we regard as a very wise arrangement.—*Methodist Reporter*.

## LOOK ON THE SUNNY SIDE.

Never look sad in the morning of youth,  
Though misfortune should stand at your door,  
But stick to your honor, and stick to the truth,  
And believe me you'll never grow poor.  
Ever look cheerily, all's for the best,  
And there's room in the world, for it's wide,  
Ever look happy, then, never distressed,  
And think, "there's a sunny side."  
For though the clouds threaten, believe me the storm  
May but sprinkle your coat or your hat,  
And when it is over the sun will shine warm,  
And you'll feel all the better for that.  
Never look sad then while youth's sky is o'er you,  
But remember in gladness and pride  
That there's many a happy day lying before you,  
And look on the sunny side.  
Never look sad though there's many around you  
Who called you their friend in prosperity's hour,  
In the days of adversity slighted and shunned you,  
And left you alone in your creditor's power.  
Hold up your head, man, for all's for the best.  
And remember the Saviour hath died,  
That the poor will be rich in that bright land of rest  
That smiles on the sunny side!

## FACE IT OUT.

BY REV. I. F. HOLTON.

It was the very worst advice that could have been given to Eleazar as he sat there on that pile of cloth which had served him for a bed. He was more ashamed than he had ever been before in his life. How came he on that strange bed? He could remember that two of his friends had been steadyng his steps through the woods, but nothing after; and here he found himself in a nest made of pieces of white flannel cloth, wadded up into some comfortable shape that a pig might envy. Yes, he had been drunk! He, Eleazar, a member of the church, and the husband of a young wife, was so drunk that night that he knew not when or where his day's journey ended.

The way of it was this: Ellery, the rich distiller, had left his corn ungathered till the very last. And on a particular day he proposed that the neighbors should come together, and at the same time earn their half dollar each, and have a sociable visit together. The price suggests that the affair took place long ago. It was, in fact, when cash was rarely paid for labor, when distilling was respectable business, and when to drink moderately of rum or gin, was regarded as neither a sin nor a shame.

The day was cold and windy in November or later. In the afternoon the cold increased, conversation flagged, fingers were numb. It was only by diligent use of their hands that they could keep the command of their muscles. Just then Ellery was seen coming into the field with a pail. It was a wooden pail, with handle and hoops of wood. No pail had ever been turned in a lathe and furnished with handles or hoops of metal. The pail was heavy, for it was nearly full of smoking liquid, with a tin dipper in it. In fact Ellery had poured into it a gallon of his strongest gin, an equal quantity of boiling water, and added maple sugar *quant. suff.* As the chilled farmers gathered around the pail, Ellery says, "I give you fair warning; it is half-and-half." He had calculated that the extra amount of work he would get out of that pail would pay the cost of the preparation, besides some reputation for liberality that would offset certain remembrances of neighbors ruined, soul, body and estate, by too free use of his gin.

Most of the farmers were unused to liquor, except in hay time, the busiest season of their year, which commenced after the long days of June had drawn seriously on their strength. The reason that they did not use more, was its cost. But then there was also a sort of merit which attached to the idea of making a gallon of liquor last a long while. Eleazar had never been used to drinking as much as he could with credit. No previous excess had taught him caution. Chilled, as he was, it tasted delicious. He regulated his doses by those of others who had had far more experience in such compounds than he. *O dura messorum illia!* They could bear more than he.

It was well for him that the day's work was so nearly over when the potent drink began to render him insane. In fact the company pronounced it night the earlier on his account. Leaving the field, they soon struck into a piece of woods, out of which Eleazar would never have come alive had he been alone. He was at last carried, like a corpse, into a clothier's mill, and left to sleep off his gin.

"Uncle Joel," the clothier, used on rare occasions—

militia musters and the like, to get drunk; but on the whole he was considered a respectable man. But those who then knew him best could never guess that he would yet live to take an active part in the advocacy of total abstinence. He came into his mill and found his involuntary guest awake, sitting on his pile of cloth, and as I have said, most thoroughly ashamed. What would the neighbors say? What would his poor wife say? What would the church say? This last especially troubled him, for he knew that his fall would be a matter of rejoicing to very many scoffers and revilers of sacred things. He was very sensitive to ridicule, as Uncle Joel knew very well. Hence the kindest advice he knew how to give was, put a bold face on it. Turn off the affair with a laugh. Face it out!

It was just the advice that the father of lies would have given, for it implied hypocrisy of the worst kind—that of pretending to be worse than he really was. But Eleazar could not see how that course was to meet the case. He most regretted the dishonor brought on the cause he professed. "To face it out" would increase this, would not diminish it. He cared for his wife. It would not relieve her to learn that her husband treated his being overtaken with liquor as a good joke. And then, as for himself individually, it seemed to him better to bear his reproach than to escape his shame. And as he walked home with an aching head and a heavy heart, he wondered to find himself where he could not follow in the Saviour's footsteps.

For he never had said I am sorry. He had never confessed a sin, had never retracted an assertion, had never offered an apology. O, unhappy case, when our path of duty is such as the Man of Sorrows has never trod! But his great Exemplar had despised shame, and he would despise it too.

Eleazar did not "face it out." He would have it understood that he was thoroughly ashamed, and utterly resolved to do so no more. He confessed his in standing in the broad aisle of the meeting-house. He early hailed the temperance cause, and still lives in his native place and looks back over a space of half a century to the time when he was carried drunk into the clothier's mill and learned from experience how sweet a thing it is to confess and find forgiveness.

## BIBLE RECREATION.

To whom do the following statements refer? Give references.

1. Though neither king nor high priest, yet the prophet Isiah spoke of his mission.
2. His parents were God-fearing people, and his future birth was announced in a remarkable way.
3. He was named neither after his father nor any of his kindred.
4. His attire was not gaudy, nor did he fare sumptuously, yet a king was among his auditors and admirers.
5. He died a martyr, and an apostle formed a Christian church out of some whom he found believing this martyr's doctrine.—*The Sabbath at Home*.

*Answer to Scriptural Enigma, No. 36.*  
"A faithful man shall abound with blessings."—PROV. xxvii. 20.

## FROM HERE AND THERE.

"Have you ever read the 'Ancient Mariner'?" asked Rev. Mr. Spurgeon, one day of his congregation. I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to manage the ship—dead men pulling the rope, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you not know that I have lived to see that day? I have seen it done! I have gone into churches and I have seen a dead man in the pulpit, a dead man as deacon, and a dead man handling the plate, and dead men sitting to hear."

A doting mother having bottled a lot of nice preserves, labeled them, "Put up by Mrs. D—." Johnny having discovered them, the tempting sight proved too much for his gastronomic powers; so he fell to work, and soon emptied one of the glass jars, and wrote underneath the label, "Put down by Johnny D—."

The childless mother in olden times could never hope that from her would spring the seed through whom all nations would be blessed; and the barren minister could never hope that from him would spring seed through which some nation would inherit the blessing of the Messiah. The man to whom God gave it to be the spiritual father of many ordinary Christians, or of one extraordinary one, might hope for a wondrous immortality through his spiritual children in all time to come.—*Wm. Arthur.*

Traveling in Norway as cheap. A traveler writes: "At some of the stations we were charged for two persons four marks (eighty-eight cents gold) for supper, beds and breakfast. A horse and carriage hired from station to station cost about thirty-eight cents gold a Norwegian mile, which is seven English miles."

CHURCH BUILDING.—The *Nashville Advocate* says: "Avoid basements; they are damp; have wall aisles; have no aisle in front of the pulpit; bring the pews close to the preacher; set your churches back from the sidewalk, and get a plan before building."

## THE SOUTHERN HORROR.

Holston Conference Correspondence.

Seven years' observation in the Southern States, during and since the war, convinces us that the same spirit that animated the secessionists, at the inception of the Rebellion, is deeply rooted and grounded in the hearts of the leaders both in Church and in State. Such men as Forrest, of Fort Pillow notoriety, Wade Hampton, and other notorious rebels, came very near defeating the Military Bill recently passed by our State Legislature. When the news passed through our country that it was doubtful about the passage of this Military Bill, the people were alarmed; and well they might be, when these leading rebels boasted that there were forty thousand armed Ku Klux Klan in the State, who could be called out by Forrest and others in a few hours to the bloody work assigned them.

## REBELS BUYING UNION GUNS.

For the last few weeks agents have been sent through the country for the purpose of purchasing guns from Union men, thus disarming them. They are paying from five to thirty-five dollars for each gun. It is believed that murderous weapons are concealed in various parts of our county, and that there is a complete understanding among rebels and those who sympathize with them in regard to the mode of attack, and when the bloody work is to commence.

## THE TENNESSEE MILITARY BILL PREVENTS REVOLUTION.

Since the passage of the Military Bill, and a law against this Klan, the people breathe easier, and we are in hopes that these bad men will be defeated in their murderous underhand. Should the President order a sufficient number of Union soldiers to protect the people, the Governor will not call out the militia; but if the Chief Magistrate fails to do his duty, our noble Governor will do his whole duty; for if protection is not given, these rebels will control the coming election in all those counties where they have the power, and prevent Union men, white and colored, from voting. And in this way they say that they intend to carry this State for the war ticket, Seymour and Blair. The same programme extends throughout all the Southern States, and if, perchance, they should carry the Southern States and a sufficient number of Northern States to give them a majority of the popular vote, they are pledged by their secret oaths to inaugurate a bloody war, unless Seymour and Blair are permitted to take their seats as President and Vice President of these United States.

## THE CHURCH IMPERILED.

It is needless to disguise the fact that if these rebels and their aiders are permitted to carry out their nefarious schemes, all the loyal churches in the South will be closed, and Union ministers of all denominations will be compelled to leave the country, especially men of Northern birth. The prosperity of our nation and the church of God depends upon the election of Grant and Colfax. If they are elected we will have permanent peace, and temporal prosperity will spring up all over our land. The songs of praise to Almighty God will be heard in all the truly evangelical churches throughout every portion of our beloved country. Our school-houses will be filled with boys and girls in every district, and our male and female colleges will be crowded with our young people, who are the hope of our country. Let the masses be educated properly, and our God-given liberties will be handed down to the latest generation.

Our church is going through a fiery ordeal, but the Son of God is with her, and she will shine the brighter after the burning dust shall have been brushed off her celestial robes. The officials of the Church South are still persecuting us, and casting out our names as evil. We are proscribed for opinion's sake, and even many of their children are taught to heap opprobrious epithets upon us. The days of good old Elisha are being lived over again; but none of these things move us, nor cause us to depart from the good and right way. Amid all our losses and discouragements, we shall be able to report at our next Annual Conference an "advanced movement," and an increase of membership, doubtless, in every district.

## THE PAPACY IN THE FIELD.

Roman Catholicism is being introduced where it never existed before, and from all that I can learn is meeting with an apparently warm reception in a few places. Some of our people feel alarmed at this, but for one I can see no cause for it. There may be a providence in all this, for should these Romanists undertake to control the religious interests of the people, it will cause the Protestants of all Christian denominations to unite in a solid phalanx, and drive back the "man of sin." The time has come, we believe, when Protestant ministers should arm themselves for the spiritual warfare that is to be waged against the Christian religion in this Protestant country. We ought to prepare sermons, and preach in all our congregations against the evil tendency of the Roman Catholic religion; and in this way hundreds who are now in that church will be converted to God and brought into the different Protestant churches.

L. F. DRAKE.

Jonesboro', Tenn., Sept. 16.

## THE LATE KINGDOM OF HANOVER AS A PROVINCE OF PRUSSIA.

BY REV. W. C. SAWYER.

When Count Bismarck had found in the Holstein quarrel a pretext for encroaching upon his plans for the unification of Germany under Prussia, the reigning house of Hanover was too weak to resist, and too proud to submit to the rising fortunes of the House of Hohenzollern. Nothing remained but overthrow; and the pride which prompted the rejection of all terms of alliance with Prussia; made the fall from royalty to exile all the more painful. The late King of Hanover had no more right to the name George V., than has the Emperor of the French to be called Napoleon III.; nevertheless, the former has not only numbered himself with English kings who were not also kings of Hanover, but has also borne a dignity and hauteur quite beyond what his little German kingdom with a military strength of only thirty-two thousand men could justify.

The bearing of the king wrought its natural effect upon the

people. They too remembered George III. with pride and affection, and could scarcely believe that his grandson with the royal army had been put to flight by a fraction of the Prussian army in the battle of Langensalza, and much less that the whole kingdom had consequently fallen irretrievably into the hands of Prussia, and that without England's ever saying a word or sending a soldier for their relief. When Prussia claimed the fruits of her victory and garrisoned the principal towns of Hanover, her officers and soldiers were received with many tokens of bitter hatred. They were nevertheless quartered in every house, and the people were compelled to feed and shelter their enemies. With so many opportunities at hand, the almost universal enmity found expression at first in many ways.

## KUKUK.

The most common gratification of the resentment of the peasants has been in crying "Kukuk," whenever a Prussian soldier was to be seen. This simple invention became almost as effective, though not as deadly as the needle-gun, and at last the army thought they could stand the fire no longer.

Orders were then issued for the summary punishment of any person who should dare to cry "Kukuk" in the hearing of Prussian soldiers, and these orders the soldiers executed with especial acerbity. There resulted many amusing incidents and some sad ones. On one occasion a farmer came into a garrisoned town on horseback, and observed the custom of the country by getting very merry with strong drink. The only song of his revelry was that of the famous and yet infamous bird. In the evening he rode out of town crying at the top of his voice, "Kukuk!" "Kukuk!" and the sentinel heard him, and rushing upon him with a drawn sabre, dealt him a blow which laid open his cheek to the bone. Nothing daunted, he wiped the streaming blood, shouted again "Kukuk!" and rode for home.

A safer vengeance was taken in committing clandestine outrages upon the Prussian colors on government buildings and bridges, or upon the Prussian Eagle, which is sometimes found by the wayside in a retired place, painted upon wood and set up like a guide-post.

## THE FALL OF PRIDE.

The most persistent enemies of the Prussian rule in this province are very naturally the nobility, and the wealthy class generally. These refuse to be comforted; but their affliction does not consist so much in the loss of the royal family, as in having been themselves dragged down into the dirty arena of fair competition with the common classes. Under their old king they were favored. They bore only a small portion of the tax, and were not compelled to serve their term in the army. Under the present regime, they pay their full proportion of the tax, and every sound man must serve his term in the army so that an aristocrat sometimes finds himself quartered with a former servant, and compelled to live for sometime on equal and intimate terms with him.

The representatives from this province have also spoken their minds pretty freely in the Reichstag at Berlin. Bismarck, however, had his way with them, overpowering them both with arguments and with votes. This has already led to an improved state of public feeling, characterized more by reason than by rage. The people discover that they have gained a voice in the government, a more moderate and impartial taxation, a military system which recognizes no privileged classes, and a government which is strong enough almost to secure them against all dangers from external foes. The young men here seem to feel already some degree of pride in putting on the victorious helmet and entering the military service of their new sovereign—King William. Even the wealthy class find here and there bits of consolation to solace their grief. A friend, for instance, told me yesterday that his wife had not required nearly as much money for dresses as when she attended frequent royal balls; and he added, hopefully, "It is possible to make something out of Prussia after all. That is certain."

This development of good feeling has been anxiously watched from Berlin, and the proper moment seeming to have arrived, the king has recently made his first visit to his conquered province. This visit illustrates our subject sufficiently to deserve a brief description in this connection.

## KING WILLIAM'S VISIT.

The nominal occasion of the visit of the king to the City of Hanover, was a review of the troops, old and new, in garrison there. Great preparations were made in the city—principally by the garrison—by extensive decorations of public squares and government buildings, and by arrangements for illuminating the city.

The royal visitor was received at the railway station with enthusiastic cheers from a not very large crowd. He was quite lively in acknowledging all the salutes and cheers as he rode through the streets, by gracefully touching his helmet. At the appointed hour he appeared upon the Waterloo Place, mounted upon "Sadowa," the noble horse which he rode in the great battle of that name—and attended by a brilliant and numerous suite. The troops were drawn up on three sides of the great square, ready for review. The king rode round the whole front, and then took his station near the Leibnitz Monument, the soldiers and spectators cheering in the meantime, and the bands playing "God save the King." The troops were then wheeled into column by company, and passed in review at quick time, the Infantry passing first, then the Cuirassiers, then the Lancers, then the Artillery, and last the Train. The whole passed twice in review, but, singularly enough, both times in the same step, though in passing the second time, the Infantry carried their arms at "right shoulder shift," instead of at the "shoulder," as the first time. The review over, the officers gathered about the king and were presented to him there on the field. He greeted all most heartily. Noticing on the breast of one of his officers a medallion of George V., he said to him—

"You are a Hanoverian officer."

"I am, your Majesty."

"You have had a difficult task; you have performed it well. I thank you for it."

These hearty sentences, pronounced with vigor and with a polite wave of the hand upon the last words in parting, sealed this officer's attachment to his new service and his new king.

In the afternoon of the same day the king laid the foundation-stone of a new barrack, and on the next morning he witnessed some exercises of the troops in firing and brigade manoeuvres.

In the intervals between the above military exercises, the prominent officers of the government in Hanover, and representatives of some of the leading professions, as well as delegations from many towns of the province, were presented to the king and given a hearing on any subject relating to the public good. To the clergy, he gave firm assurance that though he greatly preferred the Union Church—Lutheran and Reformed—it would not seek its admission to this province by giving it any advantage over their own—the Lutheran. To the legal profession, he represented that he had proved his high esteem of Hanoverian jurists, by taking his "Minister of Justice" from their number. He further said, "Do not believe that I depreciate or blame the sensibilities which you personally feel for your former surroundings; on the contrary, it would be no proof, in my opinion, of the trustworthiness of your sentiments towards me which you have just pronounced, if such a revolution could have left you indifferent."

"If, however, it comes in any way to publicity, then you oppose me and my government, and do compel me to take measures accordingly."

Precautions against disturbance are said to have been taken by doubling all the guards and issuing to every man ten rounds of ball cartridges. No disturbance occurred, however, and to my surprise, I did not hear during the visit, even a whisper of dissatisfaction with Williams or with Prussia, except it be that during the illumination of the town, when a Prussian flag caught fire, many persons in the crowd cheered the burning; but a large stream of water was promptly forced upon it at the burning staff, which immediately extinguished both the fire and the ardor of the Hanoverians who were crowded so densely in the square below, that it was impossible for them to escape the copious and unexpected showers. Altogether, the royal visit to the conquered province must be reckoned a fortunate one. It proved the state of feeling above supposed, even after allowing for many families who scornfully locked themselves in their houses on that occasion. It is quite certain that the king thinks better of his new subjects, and the people of their new king, than before the visit.

## THE PRUSSIAN SOLDIERS.

The Prussian troops appeared particularly well, as reviewed by King William in the Waterloo Place. Their marching was very good, but was a more extreme illustration than I have ever seen in Berlin or anywhere else of the affected step of the Prussian soldiers, which resembles in the action of the legs, the strut of a turkey-gobbler in his very best mood. It looks very well in line of battle, but a single man, especially an officer marching before his company, in that gait, looks ridiculous. Their uniforms look quite showy, but are nevertheless quite practical, excepting the helmet, which makes up for its discomfort in its imposing appearance. The discipline in this army is quite effective, but I cannot call it good. The soldier is in perfect subordination, and would no more disobey than jump into a hot furnace. The governing principle can be observed in its application in any place where the soldiers are exercised in small squads or in companies. The slightest improprieties are immediately visited with kicks, cuffs, and curses, vigorously but not gracefully administered by commissioned or warrant officers. Wearing of this treatment, the officer resorts for change to epithets, the favorite of which seem to be, "Sheep's head," "Mule," "Jackass," "Beast," &c. Thus the tongue relieves the arms and legs.

Efficiency is the great aim and characteristic of the Prussian military system. Every young man physically fit, must enter the service at the age of nineteen years, and serve three years continuously, when he retires to private life, but holds himself ready for occasional parades, and for service in case of war, till he is forty years old. This age will be reduced to thirty-two years after a while. In this province military service will not be required of persons who have already passed the age of twenty-six, at which their term expired under Hanover. Those now between nineteen and twenty-six will serve only till twenty-six, and those not yet nineteen, must serve till thirty-two. It will thus require six years for the army to reach its maximum under this law. Prussia can muster to-day more than a million of well-trained soldiers. After six years the number will reach almost a million and a half, and if the present negotiations in South Germany should be as successful as they now promise, Prussia may soon muster the almost invincible army of two millions of well-trained soldiers. Only eleven days are required for the mobilization of the actual armies.

All these preparations for war may be interpreted as so much preparation for peace, according to a recent speech of Gen. von Moltke, in which he says, "Peace in Europe will then be insured when Germany has become united, and therefore strong enough to prevent its breach, and not till then."

Hamelin Prussia.

## OUR BOOK TABLE.

"MEDITATIONS IN VERSE FOR THE SUNDAYS OF THE YEAR," by Rev. Wm. Morley Punshon, (Carlton & Porter). If Mr. Punshon does not make much money out of this reprint, he will at least be pleased with its good looks. An English house could not bring it out more handsomely. No American house will surpass it in its issues of the season. Non omnes omnia possumus, its author must remember. Everybody cannot do everything. A poet, like an orator, is born, not made. Mr. Punshon is the last by virtue of birth. Is he the first? Hardly. But then he does not pretend to be. He only claims to have employed a sick year, and enforced retirement in this sacred recreation. He has done remarkably well under such circumstances. His verse is lucid, smooth, varied and devout. Some poems are fully equal to many of Keble's, the pet of the English churchman. They are on the same themes, and are therefore necessarily compared. His hymns of the Epiphany read well by the side of Keble's. They are as musical, as thoughtful, as fanciful, and as religious. Sometimes his lines are very sharp set. Thus compactly is put the law of "No Great and no Small."

There are n't trifles. Arks as frail  
As bore God's prince of old,  
On many a buoyant Nile stream sail,  
The age's heirs to hold,  
From Jacob's love on Joseph shed  
Came Egypt's wealth and Israel's bread;  
From Ruth's chance gleanings of the corn,  
The Psalmist sung, the Christ was born.  
Each spirit wears the robe it wears  
And out life's boughs,  
And common tasks at daily chores  
Make up the threads of doom.  
Woudst' then the varied future read?  
The harvest answereth to the seed,  
Shall Heaven e'er crown the victor's brow?  
Ask tidings of the battle now.

The poems are not so subtle in thought, and suggestive of thought, as they are clear and pleasant utterances of evident truths. They are well written sermons in verse, fervid, fresh, and taking. Had they their tongue to repeat them they would set the mightiest congregations in a blaze. Tried by the eye alone they can hardly be said to be among the topmost three, of sacred song, of whom Herbert is chief. They are less imaginative than Rosetti, but as much so as Willis, whose sacred poems are by far his best. They are equal to *Kathrina*, and ought to have an equal sale. Our publishers should treat their author honorably and give him a fair percentage on the edition. It is one of the best gift books of the season.

Rev. J. H. Vincent sends Sunday School certificates and blank book and small outline maps, of Palestine, with a catalogue of names to be put into them, in the right places. They are all serviceable and instructive, if used as intended. The blank book is for the scholar to record his lesson and his instructions. It will stimulate some teachers to give the child something worth recording.—F. S. Fuller & Co., Springfield, have published a beautiful engraving of *Kathrina*, looking upward from a window that opens on a calm sea, with the Bible before her. It is a saintly face, too saintly one feels for earth and time, but a gracious memorial of the angelic members of the household.

## Quarterlies.

*The Christian Examiner* for September might put for its motto the title of one of its own articles, "Desire—Christian or not." Almost every article is outspoken against the gospel. Mr. Frothingham begins with a sermon delivered before the Massachusetts Divinity School, for this State supports one such institution, in which he discourses on "The Ministry of Reconciliation." Here one would suppose there was no chance for a counterpart. That Pauline phrase is as well understood as the word gospel, or Christ. But those who intentionally falsify the claims of the Saviour will also those of his work and ministry. This ministry is not the uniting of man with God through faith in the Mediator and Redeemer, it is the reconciling of man's animal nature with his spirit, All the other reconciliations are accomplished; nay, they never needed accomplishment. There is no death, no hell, no anything between God and the progress of the soul.

The gulf between this world and the next is filled by throwing both into one; by making one continuous whole; by abolishing the grave as a receptacle of consciousness, or a goal of probation, or a check to advance, and running all the lines of moral experience straight through it; grading the pit into which the body plunges; and setting on either side of the dark valley the watch-lights of hope, that sparkle on, far as the eye can see, lighting the one unmistakable road that leads to universal blessedness all the souls of men.

This does not agree with the words of the Lord Jesus, which declare a state that he calls outer darkness, where human souls will go and abide forever. But that disagreement does not trouble Mr. Frothingham. This minister of reconciliation knows much more than God Himself. How wise is the wisdom of the wise! But he acknowledges dreadful evils, and forgets his lights along the eternal straight but not narrow way up which souls saunter jollily and sinfully to Paradise. He speaks of another class and fate.

There are no gulfs betwixt men, we say, but only differences of level. It is but a difference of level makes Niagara. At the top of the precipice, laughing lovers sit on the grass, admiring the rainbow; at the bottom boils the caldron of death; and between top and bottom there is no inch of space where existence is possible for a moment.

Who can reconcile these contraries? No such ministry as this which he urges. It is powerless for good and for evil. The trial of the reformer is always in his upbuilding. Mr. Frothingham seeks to adapt a familiar Christian expression to his theory. How poorly his own judgment as well as every hearer's or reader's will answer.—Uhlhorn is treated as of less value than Schenkel, as he certainly is to this school. Bunsen is claimed to be anti-orthodox, which he was partly but not fundamentally. The Mather papers are a refreshing interval of old New England common sense and religion, and then the disease returns in the worst article next to the first, in which Davidson's new Introduction to the New Testament is commended that declares that Divinity of the Books of God, the Gospel of John, "a conscious fiction." "Theism,—Christian or not," handles Mr. Johnson's discourse very gingerly. It is time Dr. Bellows returned to put some orthodox phrases, at least, in the leading review of his church.

*The Freewill Baptist Quarterly* for July has just arrived. It is only sixty miles from Dover to Boston; a mile a day. That is slower than the Grand Trunk. Its contents are good and repay delay. Full of sound doctrine, they rightly fulfill its motto, "Truth and Progress. " "Nature and Functions of the Conscience," by Professor La Croix, is a good statement of this doctrine. It examines many definitions, and gives its own.

The conscience is a simple and exclusively moral or religious activity of the soul. It stands between the judgment and the will, receiving formulae from the former and issuing mandates to the latter, which neither includes nor is to be merged into either of them.

It considers it as not relating to absolute but relative right; right as it appears, not as it is; that in this faculty the Holy Spirit begins the new birth, and hence it moves out to subjugation of the whole man to God. "The Sinner's Work in His Salvation" is a fair statement of the work of the soul with its God. It carefully guards the inherent liberty of man. Rev. A. H. Haling argues well for the continuance of free will in the future state. S. D. Church prophesies when the Dragon is to be bound; for interpretation of prophecy is a sort of prophecy. We think he has been bound in some places a good while, and in others it will be a good while before he is bound. Robertson's Life and Sermons are too indiscriminately eulogized. Dr. Peabody's tract on "Jesus Christ Not the Almighty Creator" is ably and admirably handled by A. K. Moulton. This was probably an old essay of the Doctor's lately put in circulation by the Unitarian Association since his tendencies have been so hostile to the leading school of Unitarianism, or as it now prefers to call itself 'Liberalism,' in order to underlie the faith of some. This essay is discussed with great courtesy and with Scriptural conclusiveness. The essay should be issued as a cheap tract and scattered everywhere. It would do great good.

## THE HERALD.

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WILL our ministerial agents please read the *Prospectus* for the coming volume to their congregations, and commence the canvass immediately. It is a pleasanter time of year than in the winter, and the field is not as thoroughly gone over now as it will be then. Find out how many *HERALDS* are taken in your place, and proceed then to make a thorough canvass, omitting no family, and also getting the young people who are boarding away from home to subscribe. System, energy and perseverance will double and quadruple the subscription in every church, and far exceed this ratio in every community. One brother in a small charge and town increased his list from six to ONE HUNDRED AND FOURTEEN. Others have raised fifty new ones in farming villages. *Our field is not half cultivated.* Will you all help in this matter? One brother in Maine refers to articles in *THE HERALD* every week, in his pulpit or prayer meeting. He thus creates a constant interest in it among all his people. See Premiums.

FARES REDUCED TO THE CONVENTION.—The Albany Railroad will reduce its fare one half to the Convention. Tickets will be for sale at all the stations. The Fitchburg, Clinton and Boston Railroad will also reduce its fare one half. Brethren from the western part of the State will please get this notice before their people.

## WHO MADE THEM TO DIFFER?

Two events of most opposite type occurred in Worcester in one week. A large company of young men gathered together from all parts of the State to consult how they might best advance the cause of Christ. They spent two days in these holy deliberations. They prayed, sang, conversed and debated. The Spirit of the Highest overshadowed them. His love burned in their hearts. They saw no fascination in the card or the cup, the dance or the theatre; their eye was single and their whole body full of light.

At the same time and place two other young men were lying in chains in a dungeon, listening with their hearts' fears to the most awful sound a mortal ear can hear, the building of their own gallows. The last night of their lives was the last night of the prayerful assemblage of these other young men. The morning the last left for their homes, they twain left for their eternal home. How different their fate. The one company going back to proud and happy parents,—proud and happy in the Lord that their sons were thus earnest and honored in the work of the church,—the others going out of life in shame and a horror of great blackness, with a lifelong infamy upon their names, an unknown futurity to their souls.

Who made them to differ? Themselves. Each had as good chance for a holy and honorable life as the other. To every one of them, the fallen and the saved, there were the same gospel offers, the same applying Spirit, the same gracious opportunities. Each were subject to the same allurements. The world, the flesh and the devil addressed every heart, and sought to drown him in perdition and destruction. Two chose the latter influences and associates, and ascended the gallows. The rest chose Christ as their portion, and will, if faithful, ascend to heaven.

Those young murderers became such by unnatural processes. A Mr. Clark, who was a successful gambler of the worst type, living in vile concubinage, was accustomed to carry much money about him. He had made the elder of the two youths, Silas James, his associate. He took him under his patronage, and taught him games at cards, that first step in crime.

James knew his habits. He never put his money in the bank, and it was supposed that he had \$10,000 to \$12,000 about him. Silas James, supposed to be already a thief and a murderer, induced a cousin, Charles T. James, to join him in an attempt to get possession of his money. They came to Worcester, put up at a hotel, and call freely on Clark, buy a hatchet, and one cold evening in last February they went to his rooms about half past six, and waited a few minutes till he came in. Almost as soon as they had sat down, the younger one arose on pretense of lighting a match to light a cigar, and going behind him, broke in his skull with his hatchet. They hung him and rifled him of his money, and would have fled but that his mistress came to the door and found it

locked, and enraged, threatened to go away, but instead thereof stole into a back place to watch who should come out. Two hours they remained with the dead. They supposed her gone, and stole out. She saw them pass down the stairs, and flying into the room, saw the deed and gave the alarm. Pursuit was made, and one was arrested in a few moments at the New York depot; the other the next morning near Providence. The younger confessed the deed; the elder denied all knowledge of him and it. Both were hung at the same moment, in the same chapel, within a few feet of each other. The younger seemed, and probably was, the most penitent. He was no hardened criminal, and it seems as if justice and safety would have been satisfied with the execution of the elder. But he struck the blow, and hence was in the eye of the law the greater criminal. They have gone to God. What a sudden close of a sad career. The gambler and libertine meets his fate from the lad he had wilfully seduced into his own criminal path. That lad, grown up in these sins, excels his teacher in iniquity, adding robbery and murder to the vices he had taught him. He too takes a pupil in his school. He trains his younger kinsman in his crimes. The youth is out of work, is tempted, is led of his own lusts into crime, and becomes suddenly the worst confessed criminal of them all. Each surpasses the other, and the teacher is in each case killed by his favorite scholar. The testimony of Charles hung Silas, as Clark's education of the latter was the cause of his own destruction.

Young men, look on this twofold Worcester picture. See that body of young men, and these two bodies of young men. Remember the real difference between them was the difference between sin and holiness, bondage to the flesh, and freedom in Christ, a yielding and a resisting of the heart to the Evil One, prayer and oaths, gambling and honest industry, the Sabbath in the church and in a dramshop, in one word regeneration and the natural man. Every sinner is like them in the essence of his being. Every one who rejects Christ, and will not let the faith of the Gospel work its renewing work in him, shall likewise perish. *Flee youthful lusts.* How strong, how fierce, how adhesive they are. Put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof. Be zealous for God; be happy in God, and your life shall be righteous and prosperous, your death full of honor and triumph, and your name fragrant forever on earth and in the heavens. How many of the young men of Worcester will heed this twofold lesson that their own city thus strikingly teaches them? How many of the State and nation will regard it? How many will follow those saintly youth to Christ, rather than the sinful ones to Satan? You must choose for yourselves. You alone create your destiny. You alone must bear your sins, if you will not put them on Christ. Their last hour, with its slightly favorable symptoms, is no encouragement to you to continue in sin. Your last hour, if you abide in it after this terrific appeal, will only ensure you the greater condemnation. Beware lest it shall be more tolerable for Silas, and Charles James in the day of Judgment than for thee.

## THE STATIONING POWER.

The most delicate and difficult element in the itinerancy is what is known to the church as the making of the appointments. Seven thousand men, with their wives and children, cultivated and sensitive people, are annually submitted to the dictum of seven men as to their place of abode, which includes their salary, society, schools, house, and even furniture, from the largest to the least of the essentials of life. It would not be surprising if there should be much friction under such a system. Nothing but the grace of God working in the heart of both minister and church could prevent a terrible clashing, and immediate dissolution of the sensitive machine. That it has run well for a hundred years; that it grows in popularity with the steady growth of the *materiel* for friction, in the increase of the ministry in numbers, knowledge, social position and opportunities for popular and profitable service in other callings and churches, especially that it is making other churches, and even whole bodies of clergymen to sign for its introduction into their system, are confirmations strong as *Holy Writ* of its inherent excellency. To-day the itinerancy is approved by more ministers than any other order of the pastorate. The Freewill Baptists are longing for it, seven hundred of whose ministers are without steady work; the Congregationalists, as Mr. Hall said, in his address to the British Conference, are yearning after it, in America, even more than in England, and all other churches more or less feel the need of its equivalent in the management of this most important of relations, the church and its minister.

But it has its difficulties, and one of these has been the relation of the presiding elder to the three high

contracting powers, the preacher, bishop and church. He has been denounced as useless, as an impediment, as a humbug. He has been debated upon, and legislated about, and criticized and condemned more than any officer in the church, more than all other officers together. It is bad enough to be an editor, and have loving epistles every week blaming one for everything he says and don't say, for every sin of omission and of commission; but then he is not under the necessity of reading his compliments, and certainly not of publishing them. So the world cannot enjoy the bear-baiting. But the presiding elder is discussed everywhere; in preachers' meetings, in Conferences, in the General Conference, in the papers, and everywhere he receives more blame than praise. We are pointed to the English system as its superior, and more than one Conference has urged the abolition of the eldership, and the adoption of the chairman of the district in its place.

It may encourage these brethren in their reform to see how this system works in England, and compare it with the plan our fathers adopted. *The Watchman* had the following editorial at the opening of the last Conference. It is only narrating facts, and does not seem in the least aware that it is arguing for or against a policy. Its testimony is therefore the more valuable.

## THE FIRST DRAFT OF THE STATIONS.

We present our readers to-day with the first draft of the stations as arranged by the labors of the Stationing Committee, which met at Liverpool on Tuesday morning, and, we suppose, closed their first series of sittings on Thursday.

The Stationing Committee consists of the President, of the Secretary, and the Senior Assistant Secretary of the Conference, one of the Secretaries of the Foreign Missionary Society, the Home Missionary Secretary, a Representative from each branch of the Theological Institution, and a Representative from each District, usually, but not necessarily, the Chairman, elected by the brethren assembled at the District Meeting. This year, owing to the failure in health of one Chairman and the decease of another since the May District Meeting, the brethren in two districts (Exeter and Swansea) have, since the District Meeting, been called upon, as we understand, expressly to choose a representative in each case. Before the Stationing Committee can proceed to the work of stationing the ministers, circuit by circuit, several hours' preliminary work has to be done. It must be ascertained how many vacancies in the ranks of ministers in active service have been made by death or by disablement; whether such disablement be permanent, or probably only temporary; how many new places have to be provided for, through circuits taking additional ministers, or through new stations being created; and how many additional houses will be available for married ministers. The number and condition of fresh men entering into ministerial work has also to be considered,—married missionaries who are about to enter into the home work, whether permanently or for a season, or candidates who have completed their term of study at the "Institution," or candidates newly recommended by the District Meetings, who are likely to enter at once into circuit work. Specific lists, in which these particulars are respectively set down, have to be drawn up. Upon these the members of the Committee, but especially the Secretary (Mr. Farrar), keep a watchful eye, as the appointments are made. It would be an awkward thing, if a house intended for a married minister in one circuit were left without, while in another a married minister found himself without a house; it would be still more awkward if some poor wight of a minister were left at last without an appointment. In passing five hundred circuits under review, with all their varieties of circumstances, and in stationing some five hundred men, of whom between one and two hundred may be unmarried, nothing but the greatest care can prevent such errors from being made. The preliminary investigations of which we have been speaking occupy, we believe, in some instances nearly two sittings—that is, one day.

When these points are ascertained, the Committee begins with the First London District, and goes through all the districts and all the circuits of Great Britain in order, appointing, however, in the first instance, only the Superintendents. When the Superintendents have been provisionally fixed, the Committee begins again, as before, with the City Road Circuit in the First London District, and proceeds through all the circuits, filling up, as well as it can, all the vacancies, circuit after circuit. Of course there is much arranging and re-arranging, settling and unsettling, many changes and revisions, before its first provisional laborers are concluded, and the draft agreed upon. All the ground, in fact, is gone over twice, after the Superintendents have been provisionally named, and some parts are gone over time after time. Difficulties are opened and re-opened, settled and unsettled, and settled again.

And, after all, the labors of the Committee in the first draft leave a number of points untouched, which will have to be dealt with at a future session of the Committee. No candidate, who was recommended by any of the last District Meetings, can be stationed in the first draft, because the Conference has not yet accepted the district candidates. His name is on the Secretary's list,—or at least his number is there,—but his name cannot appear until his case has been brought before the Conference, and he has been accepted as a probationer. So, again, the appointment of an additional minister to any circuit cannot be noted in the first draft, and no official vacancy is filled up except such as the Conference decided upon last year.

It is plain, accordingly, that very many and very considerable changes will have to be made in the next revised draft of the stations. We scarcely remember a year when so many first-class appointments, and consequently so much serious change, were depending on the confirmation by the Conference of the recommendations of its Executive Committee, as is the case in the present year.

Compare this work with our own, and which has the preference? The presiding elder has no pastoral relation to any charge, and is therefore without any private interest of his own in the appointment. He sees the official members of the church. He converses with his ministerial brethren. He and his associates confer with the bishop, and in less than a week these appointments are made out, nobody debating them in open Conference, no draft after draft published and criticized, no brother of low degree strongly tempted to be jealous that he is not more exalted, and no brother of high degree enraged that he, as all such men are sure to be if they live long enough, is brought low. What fevers would such a course engender? The few cases that now occur of ministers and churches having an understanding be-

fore Conference, which are not one in a hundred of the appointments, and which are made usually with the knowledge and consents of the bishop, are as a whiff to the whirlwind which the British arrangement would set in motion.

The conclusion it teaches every one is that this best abused body of the brethren are the most essential to the movements of the machine. Without this third party, we must have the British system, which also has to have a sort of third party,—but which has no such easy motions as our own. Be content with such things as ye have. Do not consider these brethren as selfish, partial, or incompetent. They are the most harassed and the most anxious officers of the church. They have more than Paul did—the care not only of all the churches, but of all the ministers. They seek to do the very best by every brother and every congregation. They may be sometimes incompetent. What office is without such incumbents? They may misjudge one's talents; but they are only temporary officers, and a man who cannot walk for a year or two under a cloud, will never have strength to endure or attain much hard and noble service in the church; though even this misjudgment is much less than some feel and fancy. To our own Master in everything we stand or fall. Socrates claimed that he was only the accoucheur of others' minds. He helped their ideas to a borning, as the Scotch would say. So the elder is only the instrument for the ministry to make their own success, and neither permanently harms or helps it. Therefore, brethren, say what you will of and to your editors and bishops and other elders, and everybody, but spare the best abused and hardest worked and most useful officer in your church—the presiding elder.

#### THE EUROPEAN SITUATION

The Revolution in Spain is more interesting than it has been at any time since the war of 1866 was brought to a close; and the interest is caused by action on the part of the Spaniards, a people who long since ceased to hold a very high place in the old world. Some time ago we called attention to the action of the Spanish government toward the Duke of Montpensier, husband of the sister of Queen Isabella II., who had been compelled to leave Spain, because suspected of having been concerned in a plot formed for the overthrow of the Queen by certain prominent military men, who had been banished; and we expressed the belief that the business was not ended, as the Isabellian rule was an odious one, the Queen being disliked by many of her subjects for political reasons, and by others for personal reasons. Time has justified the view we took. The middle of September, the Queen visited the northern part of her kingdom, at the same time that Napoleon III. went to Biarritz. Interviews between the two sovereigns took place, which attracted more than ordinary attention, as it had been announced that Isabella had made certain propositions to Napoleon, amounting to this: that, as he might wish to withdraw the soldiers he had sent to the territory of the Pope, she would send a military and naval force to that territory and its vicinity, to protect the Pope against the Italians; in return for which the Emperor should agree to uphold her throne against all foes. These propositions amounted to an expression of readiness on the Queen's side to go to war with Italy, as that country could not be expected tamely to submit to Castilian dictation, being under no such obligations to Isabella as it is to Napoleon. It was supposed that something would be done at Biarritz and San Sebastian to settle the matter, and that such imperial and royal action would have a direct bearing on the interests of Italy and Germany; for the Emperor could wish to withdraw his men from Rome only for the purpose of employing them against Prussia, between which and France relations of a most "delicate character" have existed for almost two years, constantly threatening to bring about a general European war.

Whether anything was done at the interviews of the Emperor and Queen, is not known; but it is certain that one of the illustrious parties to those interviews soon had something else to think of than the matter of protecting the Pope. While she was at the northern extremity of Spain, insurrection broke out in many parts of her dominions, and she found the ground going from under her feet, much after the fashion that the sufferers in the late South American earthquakes were thrown down. Spain seemed to be on fire on all sides. The news that reached the Queen was calculated to turn the head of a much wiser sovereign than Isabella II. At first it was announced that Andalusia was in revolt, that country being in the extreme South. Then it was stated that Valencia, Catalonia, Murcia, Aragon, Galicia, Leon, and the Asturias, were up. The insurgents had mastered many of the most famous of the Spanish cities; Seville, Cadiz, Malaga,

Cartagena, Grenada, Saragossa, Tarragona, Barcelona, Gerona, and other places of more or less note, were reported to be in their hands. A large part of the navy had embraced the popular cause, and it was stated that many soldiers had gone over to it. The country in the north so swarmed with the disaffected that the Queen could not make her way to Madrid, and had to return to San Sebastian; and it was said she would take refuge in France. A Provisional Government was established at Seville by the insurgents, at the head of which the Duke of Vittoria (Espartero) was said to be placed by some,—while others gave the post to the Duke de la Torre. Revolutionary military movements were spoken of, and reports were current of violence and bloodshed,—the Captain General of Valencia being torn to pieces, a kind of incident not unknown to popular outbreaks in southern Europe, and of occasional occurrence elsewhere.

While all these things were going on, the Queen's Ministry had gone to pieces, and power at Madrid had passed into the hands of the Marquis de la Habana, better known as the Captain General Concha, and who has his title from the fact that he was for years the Queen's representative in her American possessions—Cuba, Porto Rico, and so forth. He expressed his belief that he could put down the insurrection in a circular sent to the representatives of Spain in foreign countries; and he acted with energy, sending forth troops to various parts of the country, and keeping down the population of Madrid with a high hand. A fight was said to have taken place in Granada, and the insurgents beaten. Some of the troops that were sent against the insurgents was reported to have joined them. At Santander the royalists were said to have been victorious. Concha offered terms of peace to the rebels, but they were not listened to, the popular demand being that the Bourbons should cease to reign. The Queen was represented to be willing to resign the crown in favor of her son, Alfonso, Prince of the Asturias, on condition that she should be made Regent, the Prince being but eleven years old. This was scouted by the revolutionists.

As to the manner in which the popular movement was brought about, the story went that the Count of Reus, here known as Gen. Prim, had gone from Paris to Cadiz, where the exiled Generals met him, and that they began operations against the government. Each of the Generals went to some place on the seaboard where he raised the revolutionary banner, and was joined by a sufficient number of persons to inaugurate something very like a revolution. The statement came from Lisbon that the Duke of Montpensier had left that city, where he had been residing since his removal from Spain, to join the insurgents; but if they are adverse to all Bourbons, his presence in one of their camps could not be very acceptable, as he is a son of the late Louis Philippe, and his wife is a daughter of the late Ferdinand VII. Hence in his family meet two of the Bourbon lines; his children on the mother's side being descended from Louis XIV., through one of his grandsons, the Duke of Anjou, Philip V., founder of the Spanish Bourbon family; and on the father's side from the Duke of Orleans, only brother of Louis XIV. There is another Spanish Bourbon, a grandson of that Don Carlos, brother of Ferdinand VII., who so long disputed the throne with Isabella II., when the latter was but a child. He calls himself Charles VII., as he holds that Don Carlos and his son were legitimate Spanish kings; but his "claims" are not likely to be considered of any account by the revolutionists, who are represented to be talking of settling the nation by a resort to universal suffrage, and of having a National Cortes assembled. At the time we write, we are too near to the beginning of the outbreak to be able to judge of its proportions, or of the purpose of its leaders. Indeed, the accounts we have are all by telegraph, and necessarily they are meagre, and therefore they would not afford much material for the formation of opinion, even could we depend upon them as truthful; but this is exactly what we cannot do. Telegraphed news is made up too hurriedly to be accurate in most cases, and it is notorious that the Spanish telegraphs are miracles in the matter of lying. It is impossible to sift the grains of wheat from the chaff of falsehood. All that with certainty can be said is, that there is or has been, great political trouble in Spain; and from its occurrences we draw the conclusion that the Spaniards will not have the power to do much for the Pope, and that they will not be able to afford any assistance to the French Emperor.

As to Napoleon's course toward the insurgents, it is stated that he has assumed an attitude of neutrality, and will side with neither of the Spanish parties. French ships have been sent to the Spanish ports to watch over the interests of Frenchmen, who have a great trade with Spain, and much capital invested there. French troops have been assembled, or are

assembling in the vicinity of the Pyrenees, to keep the political pestilence from spreading among the Emperor's subjects; and many refugees already have been arrested. The Emperor cannot be indifferent to what is done in Spain. No French ruler could be thus indifferent. Almost half a century before the Spanish crown passed to a Bourbon, Spain began to assume a sort of provincial position toward France, and when the Bourbons began to reign in Madrid, the connection became closer. The family compact of 1761 was one of the most important alliances ever made, and had a great effect on our history, for if it had never been accomplished France and Spain would not have been on our side in the war of our Revolution; and without their combined aid, that war might not have ended favorably to us, or at least not so soon as it did. Napoleon I. owed his fall to his contest with Spain far more than he owed it to his last contest with Russia. The restored Bourbons meddled much in Spanish politics, and their army invaded Spain in 1823, to put down the Liberals and to restore despotism. This injured them very much. The overthrow of the Orleans monarchy in France was largely owing to Louis Philippe's connection with Spain, and to the affair known more than twenty years since as "the Spanish marriages," through which the Duke of Montpensier has his present connection with the Peninsular kingdom. Napoleon III. has kept well with Spain, and he has kept aloof from her; but it is one of the later announcements from Europe that he had requested Prince Napoleon to come to Paris, that they may advise together concerning the state of things in Spain. If he is the wise man he has the reputation of being, he will continue to keep clear of that rock on which so many French rulers have made shipwreck of their fortunes.

The latest news declares the Queen a fugitive in France. This will make the position of Napoleon still more important. Will he attempt to return her to her throne, or recognize rebellion on his now inflammable frontier?

#### METHODIST JOURNALISM.

*The Methodist* of the 26th ult. stated that we advocated in the General Conference the policy of making "all Methodist papers independent." This does not express exactly our position as set forth in our resolutions. Those resolutions and remarks are thus given in *The Daily Advocate*:

G. Haven offered the following resolutions:

1. The interests of journalism in our church demand essential modification in the government of the newspaper department of our literature.

2. Each of our newspapers should be under the direction of a board of trustees composed equally of laymen and ministers, who should own the property and have power to elect the editor and conduct the business *the same, as is now done in the educational work of the church.*

3. No more newspapers shall be accepted on our present basis, but may be aided by loans from the Book Concern, until they shall become self-supporting, and that those now established shall be conformed to this plan as soon as the local board shall be willing to pay the church a fair value for the same.

He wanted to say a few words on this question. There were already before the Book Committee two or three applications for papers. These must increase. He had been told by one of the book agents, that applications for expenses by Conference will make a draft upon them for \$250,000. He wished to say, that the ZION'S HERALD property had been developed by poor men, and had grown to be a property worth \$100,000. It was under the direction of the Conference as closely as any of our church papers. He thought that laymen and ministers should be more closely identified in this matter than they now are. It would develop more power than could be otherwise done. San Francisco had drawn \$20,000, and asked for more. [Several voices—"No, no!"] He had been told so by one of the book agents. St. Louis had drawn \$30,000, and had paid back only \$2,000. Let this be drawn upon localities. They would become stronger papers by that means, and would not sacrifice anything of authority, or anything of orthodoxy.

From this it will be seen that we were far from advocating purely independent journalism. Our example was THE HERALD, not *The Methodist*, or more exactly a combination of the managements of THE HERALD and the General Conference papers. We wished for the papers to be issued by boards composed equally of ministers and laymen, and to be under the control of the patronizing Conferences. These boards should hold the property *for the church*, precisely as our colleges and theological schools are held. THE HERALD has the lay element chiefly in its management, with representatives from the Conferences who have advisory powers. But its board announces itself as a publishing "association for the New England Conferences of the M. E. Church," and the Conferences all recognize their vital and official relation to THE HERALD to be as close as those of any other of our Conferences do to their *Advocates*. On the other hand the *Advocates* have the ministerial element in their board of management, but no lay, either by invitation or appointment; nor have their ministerial board any power to elect editors or control its direction. These plans should be modified and united. This would give each newspaper a more direct interest and responsibility in its own publication than it now has; and thus lead to both a more careful and a more liberal expenditure in their

development. It would remove the business of electing editors from the General Conference, about the most perplexing of all its duties. For it makes it for a time a polling booth rather than a deliberative assembly, and produces more evil than good results. Nor does it secure its object, a class of editors any better, if as well, as if selected by a local board. It is almost the only instance where the General Conference presumes to interfere in the local work. That does not thus select our professors and presidents. Why should it our editors?

But all this is quite a remove from independent journalism pure and simple. Such papers are owned by private parties, and may become sources of profit to their proprietors. They are not responsible to the church for any opinions they advocate. They are under no obligations to her for their good conduct. There is no real connection between them and the church except what is purely voluntary on both sides. This may be a correct or incorrect position of church journalism. It is the usual one outside of our church. But it is not the position of THE HERALD, nor was it intended to be advocated by any resolution offered in the General Conference. That looked to three things. First, the development of local publishing boards in every centre, officially related to the church but not directly to the General Conference; second, the stimulus by this act of local energies in the support and improvement of their papers and other publishing interests; and lastly, the selection of editors by a competent body who had time and leisure and ability to make a thorough search, such as no large legislative body could have. So far from making our papers independent of the church, they were to be even more dependent than now, their sources of origin and direction being transferred from the General Conference to their own Conferences and churches. Will The Methodist please publish this statement of our views?

THE CONVENTION OF YOUNG MEN'S CHRISTIAN ASSOCIATION did the work we suggested, and advised the admission of the sisterhood to their local bodies. It also bore excellent and unanimous testimony to the value of their services in social meetings. It is a great victory for Christ when woman is thus made equal with man in all the privileges of the house of God. Our church for a hundred years has granted this full liberty. Others are now entering into her labors, and womanhood is becoming free and equal in Christ Jesus.'

TICKETS FOR MR. PUNSHON'S LECTURE are now ready, at J. P. Magee's, 5 Cornhill. The price is \$1.50 for reserved seats, and \$1 for other seats. They are selling very rapidly. Some gentlemen are ordering them by tens and twenty's, and parties as far off as Providence and Lowell, are among the purchasers. The proceeds of the lecture are for the benefit of the City Missionary Society and the Victoria College which Mr. Punshon is undertaking to endow. As every hearer is helping important charities as well as enjoying a great treat, there will be undoubtedly a crowded house. All who wish to secure seats must apply soon, as the tickets will be limited to two thousand.

LATEST NEWS.—Gold at the time of our going to press is 140. It is rumored that Mr. Seward is going to take advantage of the present condition of Spain to effect the purchase of Cuba; one result of this would be several thousand more Roman Catholic votes.—The contract to build an underground railway in New York has been given to English engineers.—Marshal Serrano entered Madrid in triumph on the 3d. The formation of a new Cabinet has been completed as follows: Marshal Serrano, President; Castello, Minister of Commerce; Topole, Minister of Marine; Aquilera, Minister of Justice; General Prim, Minister of War; Olozaga, Minister of Foreign Affairs; Madice, Minister of Finance. Manuel de la Concha has been arrested.—Queen Isabella has issued a protest against the revolution in Spain. The document argues that the force used by the rebels to depose the Queen does not injure her rights to the throne of Spain, and declares that the acts of the Junta established by violence are binding upon the people.—Mr. Disraeli has issued his address to his constituents, in which he takes ground that the disestablishment of the Irish Church would give Ireland over to Popery, and practically to the rule of a foreign power.—It is rumored that the revolution in Spain will cause a change in the policy of France towards Italy favorable to the latter country.

PROHIBITION is not lawful, say the license men. Is it not lawful to prohibit such atrocities as the following and only prohibition enforced will do it? When will the friends of temperance cease to hang to the skirts of a party whose leaders generally despise them for their weakness, and detest them for their principle? Read and reflect. We copy from the *Nation*.

*H r i l l e !*—Last week we published the fact that an intemperate father in New Hampshire, while under the power of delirium tremens, cut off the hands of his little child three years old. Beginning with the ends of its fingers, he cut off an inch at a time, and thus proceeded to cut up his offspring, whose cries brought assistance. This fact discloses a horrible feature in intemperance that belongs to no other vice. This stands alone in its power to dethrone reason and madden the heart, until the infuriated victim startles the community by his deeds of horror. No one can tell what the drunkard may not do.

Mr. Punshon has been offered fifteen hundred dollars in gold for a course of six lectures in this city. They will be a great success even at those rates.

THE CONVENTION.—Delegates to the Convention will find their places for lodging by calling on the Committee at Grace Church.

THE GENERAL COMMITTEE are requested to meet at THE HERALD ROOMS, on Monday, Oct. 12, at 2 o'clock, P. M. The following brethren compose the Committee:

G. Haven, L. R. Thayer, C. K. True, I. J. P. Collier, H. W. Warren, D. Dorchester, D. Sherman, W. H. Clark, W. McDonald, C. H. Titus, Taunton; T. Ely, New Bedford; J. F. Sheffield, East Bridgewater; A. D. Hatch, New Bedford; E. A. Smith, Haverhill; E. Herrick, Lawrence; Dr. Wentworth, Pittsfield; J. Arnold, N. Adams; Hon. E. A. Gavit, North Dighton; J. Hascall, J. P. Magee, F. A. Clapp, W. H. Hale, A. B. Merrill, O. T. Taylor, S. W. Coggeshall, Duxbury.

THE BOYS IN BLUE.—The Convention of the "Boys in Blue," in Philadelphia last week, was an immense success. In one procession there were twenty thousand, and their shout was, "We will vote as we shot."

OUR ADVERTISING has crowded some of our notices back. Our friends will pardon the pressure. We shall not let it flood us again.

CORRECTION.—In our article "The European Situation," the first four words, "The Revolution in Spain," should have been the title, and the title have begun the sentence.

FOR ALL PURPOSES OF ABLOUTION, COMMON YELLOW SOAP would do the business well enough, as the earth would be well enough without flowers; but flowers in the field and Colgate on the toilet is the order of nature.

THE FIRST EXHIBITION OF THE NEW HAMPSHIRE MECHANICS' AND ART ASSOCIATION opened at Concord, N. H., on the 6th, to continue to the 23d.

A. L. BRYANT & CO., advertising agents, 324 Washington Street, are well known to business and newspaper men of Boston and vicinity, as a prompt, enterprising and reliable firm. We are pleased to learn that they are reaping the reward of their energy and integrity.

#### EDUCATIONAL.

THE BOSTON THEOLOGICAL SEMINARY opens finely. A class of seventeen have been matriculated, seven of whom are from different colleges; two from Yale, two from Wesleyan, one from Mt. Union, one from Wabash, and one from Alleghany. Other rooms are engaged for new comers. Classes are arranged for every degree of preparation. Measures are being considered for the new buildings. If located in this city, the Boston citizens, apart from those money already subscribed, should erect them. If rightly canvassed, this gift can be secured.

THE WESLEYAN UNIVERSITY is flourishing. Fifty have entered its classes. The Memorial Chapel is nearly covered. Prof. Rice has entered upon his duties. Harvard has 130 Freshmen, Yale 200, Williams 45; other colleges are supplied in like proportion. According to the *Yale College Courant*, 1450 graduates were sent forth this summer from 77 colleges, and 96 gentlemen received the title of D.D., and 44 that of LL. D., from 52 colleges. There are as good fish yet in the sea as were caught in those last commencement nets.

PRESIDENT DASHIELL opens brilliantly his Dickenson career. If he don't double its students, faculty, buildings and money in an amazing short time, we miss our guess.

THE COLLEGE ARGUS, of Middletown, reports this joke, a new one professedly, though we fear every professor since Erasmus has known it. It looks like a child of his. A college youth being asked if he was ill, replied, "Sic sum!"

WILBRAHAM CENTENARY CHAPEL is being covered in, and services are expected to be held in it sometime during the winter. Rev. Mr. Furber is at work raising the necessary funds to complete the undertaking. Help him, all ye churches. It is a most excellent cause. A great revival interest is now going forward. On a recent Sabbath as many as seventy students came forward for prayers.

#### NOTES.

THE CHURCH REVIEW thus indulges in its churhianity:

In reference to an advertisement that appeared in last Saturday's paper that the Rev. Newman Hall would preach at "Christ Church, Sydenham," on Sunday last, a correspondent writes that the building termed "Christ Church, Sydenham," is not a church at all, but a conventicle of the same sect in which Mr. Hall is such a popular man."

This reminds us of Tom Hood's picture of an owl all eyes, staring "through muddy impurity" at a mouse scampering over the floor, and exclaiming, "My eyes! there's a mouse." His "eyes," in his estimation, were a good deal bigger than the mouse. The *Church Review* and its correspondent thinks a vast deal more of the name of church than a crowded soul-saving "conventicle." The last can be made as aristocratic as the first; the first was once as contemptible in the owl eyes of Jewish priests and Roman Augurs as the last is now in the like protuberant and amazed orbs of *The Church Review*.

MR. HORSMAN, of the British Parliament, advocates the abolition of the House of Bishops from the House of Lords. It is a good suggestion. Let the ministry enter Parliament, if at all by the votes of the people. He should go a step further and abolish the whole body itself. It has ceased to be a power, or even a vitality. Mr. Horsemann is called the English Fessenden. A good comparison, better because we have had to hear all day hitherto that such and such Americans were copyists of Briton. It is time the tables were turned. Horsemann is quite like Fessenden—crotchety, clever and excessively curt. He is a power that can neither be managed or got rid off; the sharpest tongue saved Disraeli in Parliament, and of sourer spirit than even he.

THE TRIBUNE thus describes a distinguished clergyman:

A negro clergyman, the Rev. Robert Gordon, who left this island two or three months since for England, has met with a most flattering reception there. Immediately on its becoming known to Sir Henry Storks, our late Governor, that Mr. Gor-

don had arrived in England, Sir Henry warmly interested himself in his behalf, and wrote to the Duke of Buckingham, recommending Mr. Gordon to his attention. The Duke, therefore, communicated with Mr. Gordon, inviting him to an interview at the Colonial office, at which he promised to do all in his power to forward his interest. The Archbishop of Canterbury has licensed Mr. Gordon to preach in the United Church of England and Ireland, under the broad seal of the Primate; and several clergymen had invited him to preach in their respective places of worship. Mr. Gordon is of pure African blood, and black as a coal. In addition to rare attainments in the classics, he is well versed in the Hebrew Scriptures, and able to converse in both Italian and French. Yet this man was so persecuted by the negro-hating party here that he left Jamaica in despair. O! that spirit of slavery! What a curse it leaves behind it!

WHAT DOETH hinder that this man, and such as he, who have received the Holy Ghost, should serve at all at God's altars as freely as his brethren. What hinders? The devil. In the guise of a white prejudiced he works this iniquity and harm in all the church. Will our caste Conference brethren help him rather than fight him?

THE AMBASSADOR thus correctly describes the theology of the most prominent and popular in management of the Unitarian leaders. "James Freeman Clarke perhaps comes next in point of power and influence. He is a Universalist—thoroughly and avowedly so; and has appeared as the antagonist of Dr. Hedge in this regard. We love the man. Would that he and his followers would come to us. He is not the equal intellectually of Dr. Hedge, is but by far his superior in influence. The same journal declares that Dr. Hedge does not believe in the restoration of *all souls*, which is true; though it is also true that he does believe in the restoration of some that their salvation has no vital relation to the atonement of Jesus Christ. In this he is a pupil of Dr. Dewey. But it is well for those who think we can fraternize as a church with Dr. Clarke and his friends, to consider this true testimony.

REV. MR. FULTON started the Doxology in the sunrise crowd on the Righi Culm. It was a happy thought. The Jubilate was worthy the audience of mountains and the choir of worshippers, and fitly crowned the sunrise and the scene with the praise of their earthly head to the Author of the whole. Thus tells the story:

TWO ENGLISH MAIDENS are near me. I propose to them that we sing, "Praise God from whom all blessings flow." In a simpering way they decline, saying, "I would rather not sing it here." How we differ from Romantics. All up this mountain side are stations where hundreds come to pray, hoping thus to obtain a dispensation for their sins, and they are not ashamed of their faith. We with a better faith act half ashamed. For once I determined to stand up for Jesus, and so began the dear old words, "Praise God," to the tune of Old Hundred. I was not alone. Voice after voice joined, and we uncovered and sang the stanza through. A fine-looking gentleman came up and said, "Thank God, he was not ashamed of Jesus." The day seemed brighter for the song. It was to the mountain what the lark's song is to the meadow. Never did I feel more grateful that I was not ashamed of Jesus. John Morley, esq., one of London's princely merchants, now stepped near. His face shone with the beams of the Sun of Righteousness. He expressed his joy at the very mention of God's right to be praised on this mountain eminence.

#### PERSONAL.

REV. S. S. GROSS, of Machias, East Maine Conference, has been laid aside from his work for several weeks by sickness. Very soon after Conference there were signs of a revival, and souls began to seek the Saviour, and some were born of the Spirit. Bro. Gross has been remarkably successful in the real work of the ministry—the conversion of souls. May the prayers of the church go up to God that he may be restored to health, and long continue on the walls of Zion.

REV. MR. DUNN was installed pastor of the Beach Street Presbyterian Church on Wednesday evening, Sept. 30th. Rev. John Hall, of New York, preached the sermon. This minister being a foreign importation in a double sense, both from Europe and New York, attracted a large house. He preached without notes, a natural, devotional, agreeable sermon. He seldom rose either in language or tone to impassioned heights, but was always full of the marrow of the Gospel. His delineation of the philosophical defect of all semi-systems that ignore the dark side of things in nature, was especially vivid. Rev. Mr. Dunn will be a fine acquisition to our corps of city ministers. He is one of the most outspoken and urgent of Prohibitionists, a characteristic as yet rare in Boston city clergymen as a class, as was the Abolitionist ten years ago. He will be an excellent helper in every good word and work.

REV. THOMAS HILL, D.D., President of Harvard College, tendered his resignation to the corporation on Wednesday of last week.

REV. T. M. CURRY, of the New York Conference, late pastor of Jane Street Church, died at Portchester, on Friday morning, Sept. 18th, aged 37. His death was the result of disease of the heart, from which he had suffered more than a year past, and by which he had been for some months wholly disabled from work. He was the son of Rev. Benjamin Curry, and had been in the ministry about twelve or thirteen years.

#### PUBLICATIONS RECEIVED SINCE OUR LAST.

- From J. B. Ford & Co., New York—Plymouth Pulpit.
- From Lee & Shepard—Appleton's Cheap Edition of Scott—Fortunes of Nigel: A History of the New School, Baird: Daisy, by the author of "Wide, Wide World," Lippincott.
- From Hurd & Houghton—Flor D'Alza, Lamartine; Reminiscences of European Travel, Peabody.
- From Nichols & Noyes—Fortunes of Nigel, Appleton.
- From Ticknor & Fields—Smoking and Drinking, Parton; If, Yes and Perhaps, Hale.
- From A. F. Graves—Life Scenes from the Old Testament, Jones, Garrison.
- From Mass. S. S. Society—The Experiences of Tom and Sarah Neal, Claxton, Phil.; How to Conquer; James Morrison, Edna Willis.
- From Littell & Gay—The Occupations of a Retired Life, Garrett.
- The Ladies' Repository; The Sunday School Teacher; Merry's Museum; Uniform Trade List Circular; The Schoolday Visitor; Littell; The R. I. Schoolmaster; Every Saturday; Boys and Girls; Journal of Chemistry; Medical Journal.
- New Music from C. M. Tremaine, 481 Broadway, New York—Legan's Gathering; You have Stolen my Heart; The Face that ever Wears a Smile.



## The Christian World.

### MISSION FIELD.

The foreign mission field presents the most cheering, hopeful prospects. Wonderful are the Lord's doings in every part of it. Never before were the signs so full and striking of the conversion of the heathen world to Christ. From every part of the great field, the cry is for more laborers—"Come over and help us!" China—India—send their thrilling notes for help. Will the church respond? Read the following items, and then inquire have you nothing to do to bring this world to Jesus?

**CHINA.**—Glorious tidings reach us from China. The Lord is to work there in a way we did not anticipate. The *Spirit of Missions* states that Bishop Williams' letter on Japan, is followed by one on China, which contains some facts of interest and importance:

Some time last year, a high official in one of the southern provinces of China issued a proclamation forbidding idolatrous processions, and advising the people to spend less of their time and money at the heathen temples. The Bishop writes that the Chancellor of the largest city of the Province in which one of our own missions is situated, has lately put forth a proclamation prohibiting the people, under a penalty, from worshipping at the temples, burning incense and candles and silver paper before the idols, and that the Mandarins of a large city in an adjoining province have forbidden any interference with the teaching and preaching of Christianity. He further states that he has heard from a missionary at Shanghai, that the Emperor has issued an edict, in compliance with a memorial from some high mandarin, forbidding the rebuilding of temples which have been destroyed, and the repair of those which have fallen into decay; making an exception, however, in favor of the temples of Confucius."

**BULGARIA.**—Dr. Long, Superintendent of the Methodist mission in Bulgaria, writes that brightening prospects are opening on that mission. They had struggled against great difficulties, but the Lord was overruling all for the furtherance of his cause and kingdom. Religious impressions were deepening, and convictions were showing themselves in true penitence and holy lives.

**INDIA.**—Our mission in India is enjoying good prosperity. It has commenced the publication of a missionary paper, which will advance the interest of the cause. The mission contains a population of 14,000,000. It has 19 missionaries, 83 native helpers, and 536 communicants. A small force to convert fourteen millions. Should it not be largely increased at once?

**NEW ZEALAND.**—Wonderfully has the gospel triumphed here. The first night the missionary, Samuel Marsden, slept in New Zealand, the spears of the warriors were planted around his head. This was in 1814. In 1841—twenty-seven years—Christianity had visited the whole island, many of the villages had the sound of the church bell on their chapels, their own religious services and native teachers. Since 1811 the good work has gone on with increasing interest—its triumphs have been glorious.

**PROTESTANTS AND ROMANISTS.**—Twenty years since the Protestants in the world numbered 64,000,000 and Romanists 167,000,000, being not quite two Protestants to five Romanists. Now Protestants number 93,000,000 and Romanists 185,000,000, net two Protestants to one Protestant. There is a steady decline in the leading Papal powers, and a steady advance in the leading Protestant powers.

**GREAT SUCCESS.**—Dr. Dean, a Baptist missionary, writes from the Bangkok Mission, Siam:

Another year has ended,—a year of mercies and hallowed memories. Souls converted from heathenism on pagan soil, have been reared temples to the Living God. Songs to Jesus have broken the silence of this moral waste, and among the discord of cities given to idolatry have been heard the sweet echoes of gospel harmony and songs in sympathy with the music of heaven. This year these hands have led forty, out of the four hundred millions of Chinese, into the baptismal waters, and to taste of the cup of salvation. Forty voices, saved from the wallings of endless woe and tuned to the songs of everlasting joy. This is the Lord's doing, and it is marvelous in our eyes.

The temples raised here are not of marble, with spires lifting high towards the skies and finished with architectural beauty; but on these rough walls is inscribed, "Holiness to the Lord," and under their thatch-covered roofs sit companies of devout worshipers of the true God; and from these humble houses go up prayers which the Spirit inspires and God listens to. Who will say there is not a grandeur and glory connected with these wooden and bamboo temples, far transcending the mere architectural greatness of "St. Paul's" or "St. Peter's?" Solomon's temple with all its beauty, without the divine glory symbolized by the Shekinah, would offer little attraction, compared with the Hebrew tent which covered the ark of the covenant with the cloud of Divinity hanging over it.

### CHURCH INTELLIGENCE.

#### Baptist Church.

**VERMONT.**—The revival in the Baptist Church in Pittsford, Vt., has resulted, thus far, in the addition of thirty persons to its membership since the work began, one year ago. The church then numbered forty-nine.

The Providence Baptist Association held its quarter century anniversary at Central Falls. Comparing the statistics of this year with those of last, the net gain this year is only 76, while last year it was 133. This year there have been only 90 baptisms, while last year there were 102, and 80 of these 90 are confined to the church in Woonsocket. Five of the fourteen churches comprising the Association are without pastors.

**BAPTISTS IN THE PROVINCES.**—The Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward's Island, held its 23d meeting in the Germain Street Baptist Church, St. John, New Brunswick, Saturday the 23d of August. There were present in all 120 delegates, 55 of whom were ministers. Rev. Dr. Crawley, of Acadia College, was chosen President, and Rev. J. Wallace and W. S. McKenzie, Secretaries. The annual sermon was preached on Monday, by Rev. David Freeman. The report on the state of the denomination mentions that during the year four new churches have been formed and four new houses of worship erected. There are in New Brunswick and Nova Scotia 257 Baptist Churches, with 22,715 members, to whom 1,561 have been added by baptism the past year. A quarter of a century ago there was but one Baptist Church in St. John, and that few in numbers and greatly weakened by dissensions. There are now six churches in St. John. That in Germain Street is the first, under the pastoral care of the

Rev. G. W. M. Carey. They have recently built a substantial edifice, at a cost of about \$12,000. The membership exceeds 200. The church in Brussels Street is the second. This church went off from the first a few years ago, under the leadership of Rev. Mr. Robinson. It is the largest and wealthiest Baptist Church in the lower provinces. Its membership exceeds 500. Rev. Timothy Harley, formerly a student in Spurgeon's College, is its pastor.

**SOUTH RANDOLPH.**—A Baptist Church, which was organized a few months ago, was publicly recognized on Monday. The services of recognition were held in a beautiful grove, and a large assembly was present. Rev. B. I. Lane, of South Framingham, has been with them, and proposes to stay until they can go alone, of which there is much promise. It is located in a neighborhood where there is no other church of any faith. The meetings are now held in a little hall about 23 X 16 feet in dimensions, and after two hundred are packed into that little space, outside and below scores of others listen as best they can to the gospel preached.—*Era*.

**INDIANA.**—The letters from the churches of the Union Association report fifty-eight baptisms for the year, and the churches of the Langhtry Association, the oldest in the State, one hundred and thirty-one baptisms. The Bethel Association reports one hundred and thirteen baptisms. The Monticello Association, the smallest in the State, reports twenty-nine baptisms.

#### Congregational Church.

At the communion of the Congregational Church in Thomaston, 6th instant, Rev. J. W. Buckus, pastor, 55 were added to their numbers by profession, making 74 this year. These are the fruits of an interesting revival which still continues. At the present time the work is spreading quietly in remote parts of the parish, attended with remarkable evidences of the divine presence and power. Rev. Mr. Potter labored here a week in May.—*Congregationalist*.

**GENERAL ASSOCIATION OF IOWA.**—The minutes of the General Association of Iowa just published embrace, among others, the following statistics: Churches 183, of which 22 are self-sustaining. Ten have organized during the year, and one disbanded. Membership, 8,672, of which 5,355 are males and 5,317 females. There has been a net gain during the year of 892. The average attendance upon public worship is given as 13,517, upon weekly prayer meeting 29 per cent. of resident members, and upon Sabbath School 8,269. Ministers, 139, of whom 122 are engaged in pastoral work. Benevolent contributions, \$16,555, or nearly \$2 per member. Home expenditures, raised on the field, \$104,363. Total amount raised for home and foreign work \$120,948, or \$16 per member. Eighty-nine houses of worship are reported with an average value of \$3,431, a total valuation of \$305,350 and with 15,000 sittings.

#### Roman Catholic Church.

The Romanists of Boston have hired the Music Hall for one month for the purpose of holding a fair. They will do well, and have extensive patronage. "Will you walk into my parlor?" says the spider to the fly."

The ladies of the Visitation Convent in Georgetown have been out to Rogersville, Tenn., examining some seminary buildings which are up for sale in that town, with a view to occupying them as an academy. The Presbyterians were negotiating for them two years ago, but failed to raise a sufficient amount to secure the purchase.

**STARTLING DISCLOSURES.**—The Rev. George Bringhurst, who has spent some months, with success beyond his hopes, in efforts for reclaiming the fearfully fallen of Philadelphia, has informed our correspondent in that city of some of the most alarming facts which we have yet heard of, in connection with the inveigling of young females into a life of vice and ruin. It appears that, in more than one instance the Sunday School has been made to subserve this fell purpose. The managers of schools, not often we trust, but sometimes, lack caution in the selection of teachers. In some cases, as in certain of the Mission Schools, there is peculiar liability to imposition; but who would have thought of such an atrocity as procuring the charge of a Sunday School class, to use it for the stocking of a house of infamy? But such it appears has, in more than one instance, been the fact, and through this strategy more than one poor victim has found her way to the haunts of profligacy. Worse even than this, in one case a scholar, young, pretty, and as a scholar bright, was discovered in this nefarious agency, and it was found to be the purpose for which she entered the school. When and where are our children safe? The remark of the first Napoleon, that the want of France was mothers, passed into a proverb. But deeper and more solemn is the truth that the want of the cause of purity, is wise, educating, praying, and holy mothers.—*Evangelist*.

**CHRISTIAN CONVENTION.**—A call, signed by the most prominent ministers of the evangelical denominations has been issued for a convention to be held in New York on the 17th of November. The object of the convention will be the more fully to develop Christian zeal and render efficient the gifts and energies of the church of Christ. The following will be among the principal topics for discussion:

How can the Christian activities of the entire membership of any particular church be best organized and developed? Why do so many churches fail to reach the poor? Woman's work in the church. How can the influence of Christian homes be increased? By what means can the homes of the poor be improved? How and by whom can open air services be held most profitably? The organization and work of City Missions. How can the people in rural districts be reached by Gospel influences? What is the work of Young Men's Christian Associations? How can a better observance of the Sabbath be secured? The best method of conducting Sabbath Schools. By what means can we reach those who do not come to our churches?

#### TEMPERANCE.

**CONVENTION IN WESTON.**—The gathering of the Middlesex South District Temperance Union at Weston, Sept. 10, from the neighboring towns, was large, and the proceedings were highly interesting. The President, Rev. L. R. Thayer, D.D., was in the chair. The business committee reported for discussion the question, How may the usefulness of this Union be increased? Also, the question whether grape culture is favorable to Temperance? The debate on these topics was animated, and was participated in by Rev. Messrs. H. J. Patrick, J. M. Bell, T. G. Barrett, E. E. Strong, Dr. Trus, and others. Rev. E. E. Strong, chairman of the committee reported and the Convention adopted resolutions congratulating the friends of Temperance on the hopeful signs of a better state of things; that the defeat of the prohibitory law has already resulted in a strong reaction in favor of prohibition, and against a system of license; expressing gratification at the nomination and certain election of Hon. William Cliftin as governor; pointing out the increase of crime already resulting from the license system, and condemning a petition which is in circulation among the mothers of the Commonwealth for the re-enactment of the prohibitory law. The following resolution was emphatically approved by the Convention:

*Resolved*, That while our communities and homes should be protected from the sin of intemperance and the crimes that follow in its train by legal enactment, the cause of temperance must rely chiefly upon a correct public sentiment, upon deep moral and religious convictions, and upon the power in the community of the gospel of Christ.

The fifth resolve was as follows:

*Resolved*, That it is the imperative duty of all friends of temperance to see to it that in the nomination of men for senators and representatives, only those are brought forward who are true to the doctrine of prohibition.

The President spoke to this resolution, Rev. J. M. Bell, Vice President, occupying the chair. Dr. Thayer said respectable men were rather ashamed of attending the political caucus, but the liquor interest was sure to be represented there, and these are the meetings which will be the policy of the State laws. That we should stir up each other to see to it that these preliminary meetings are attended by the temperance, moral and religious portion of the community, and the ministers of the gospel ought to be there. "For one," he said, "I shall be greatly chagrined if Massachusetts is to bear the odium of the license system beyond the next winter. And I hope the members of this Convention will be ceaseless and untiring in efforts to send from their districts the right men to the Legislature." Rev. E. D. Winslow, of Auburndale, followed in advocacy of the resolution. He said he admired the pluck of the Liberty party, who put up their own candidates when as many as the voters. Mr. Clafin, he said, was not nominated as a temperance man. The liquor interest did not care who was nominated, no matter if a Mahomedan, if the Convention would keep still upon prohibition. Rev. Mr. Barrett declared it a Christian duty to be at the cause; and his people must not be surprised to meet him there, for he was bound to attend.

The address by Rev. J. W. Wellman, D.D., was a remarkable production. He began by declaring intemperance to be a sin, in every grade of it, from the smallest use of intoxicating drink as a beverage, to the stage of delirium tremens. God in his word has forbidden even to look upon it, and if you say "I will," it is a controversy you will have to settle with God. We must take, he said, this strong scriptural ground, or our cause will not stand. It is one of the marks of the subtle pantheism of our day, that it reduces everything down to natural law, and takes away the distinction between sin and evil. Some speak of the evil of intemperance; hardly any of the sin. A flood may be an evil, but it is not a sin. A deformity may be an evil, but is not a sin. Sin is man challenging the wrath of God. This every intemperate man does in defiance of God. Intemperance is followed by evil; but it is in itself a sin which I cannot exaggerate. The community needs to be impressed that intemperance in any degree is a crime against our body, soul, community and God. Men ought to understand that God will have to do with him who uses intoxicating drink. By the Mosaic law drunkards were stoned to death. I was astonished to hear it asserted by a lawyer before the Legislature that intemperance was not punished by the Mosaic law. In the New Testament the drunkard is chased with criminals, not unfortunates. We are emphatically told that drunkards are excluded from the kingdom of God. Ye, who sport about this matter, is it nothing to you that God will deal with this crime as with the worst of sins?

There is a mystic line which, when the intemperate man crosses, he is driven down as by demons. No one can tell how much indulgence will take him across this fatal line. Total abstinence is, after all, the divine remedy, and the best that has ever been presented. Some having a hereditary disposition, are like a magazine needing only the lighted torch to inflame the fatal appetite. What shall we say of those who apply the torches, and of the laws which licensed them to do so?" But the address must be heard or read to receive its due impress.

Thanks were voted to the speaker, and the request was expressed that he would deliver it as often as possible, and ultimately furnish it for publication. Thanks were also voted the Weston Band of Hope for their beautiful singing. West Newton was assigned as the next place of meeting.

R. F. FULLER, Secretary.

### OUR SOCIAL MEETING.

#### SHALL CHRIST BE DIVIDED?

The following letter is valuable testimony in the case which the *Western Christian Advocate* is now conducting against the Christian conscience and the general course of the church. It is from Rev. W. S. Wilson, of Cumberland, Md., a member of the Washington Conference, who adds besides his own name "with other members." We know of several others that heartily endorse it, and have no doubt that it would be warmly endorsed by all his Conference. He confines himself chiefly to the excision proposition, but also incidentally shows that he thinks the whole barrier of color a prejudice that must disappear, and needs no more fostering from the church. Will The Western please copy?

I have the pleasure of reading your excellent paper each week, and have been watching with some interest the opinions, pro and con, touching the question. Shall the colored members of the M. E. Church be organized into separate distinctive bodies?" Others of my brethren with myself conclude that the time has come when we should give in our testimony. We have been misrepresented in regard to the question at issue. We object to the statement by some friend who seems to favor the plan, that we, the colored members desire it. What does our brother mean, when he gives his consent to that plan in the face of his acknowledgement of the want of authority in the church to adopt it? Of course he is loyal to the church; we will in charity hope that he does not mean to encourage our church or any portion of it in the adoption of any unwarranted practice towards us, that might compel us from self-respect and love of justice to break off our connection.

So far as we know, it is not true to any great extent that our people are desirous to have this plan adopted and even where there is a willingness for it, it does not come from a want of loyalty to the church nor pre-judice against their white brethren. It arises from the fact that being born and bred under the old slave laws and customs, they still feel great diffidence on coming in contact with their white brethren. Under the old system they were accustomed to meet him even if he be his pastor, not with the friendly salutation "Bro. so and so," but always either "Master so and so," or "Mr. so and so," and then they would receive in return "Well, Tom, or Jerry," as the case might be. Some of these brethren seem to think that things will continue as they were from the beginning, and therefore in order to have all things common, so they can feel free and easy they have shown a willingness to separate from their white brethren. But we do not believe that things are going to continue as they were.

It is not in accordance with the faith and practice of the church to stand still. We are aware also that he is not yet perfect, but we believe she is going on to perfection and that she must reach this glorious state in order to fulfill her mission here. That this is her destiny, gets of the late General Conference show. Its manifest purpose was to cast off everything which came in contact with the letter and spirit of those immutable laws given by the Master for the government of his church. That there is no real desire on the part of our people for a separation is proved from the desire on the part of those

who have been separated to return just so soon as it is known that the old proscriptive policy is abolished.

At Alexandria, Va., awhile ago, the question came up whether it would not be advisable under the circumstances to build a separate house of worship for the use of the colored members, as they all, white and colored, then worshipped together. A special meeting was called for consultation. During the discussion a good old white brother, Jacob Hoffman, arose, and said that he was opposed to the measure on the ground that while they, the white brethren, had the light, the colored brethren had the fire. It is not for us to say whether that brother's statement was true or not, although we have often heard the same remark made by others. But if we admit it was so, then his argument was in perfect harmony with a well known principle in philosophy that light and heat, either natural or artificial, generally go together, and we think, if true in science, it will hold good in religion. The separation plan, therefore, is the putting asunder of those whom God has joined together. In THE HERALD, July 2d, we see that Bro. Hoffman, of Penn., is of the same mind. He says this plan is at war with the spirit of the gospel of Christ and the mission of the M. E. Church, and is also contrary to the professions and preaching of her ministers from the beginning. All of which we think is comprised in the admission that there is no right or power in the church to adopt such a policy. For these reasons, therefore, we have neither desire nor are willing to see this distinctive policy carried out.

It is not often that so old a saint arises in our meeting. Let all give ear to Father Gordon Powers, of Augusta, Me.

I am an old man in my 85th year. I subscribed for THE HERALD when first published in Portland, and have taken it most of the time since. I gave my heart to Christ 64 years ago and my name to the M. E. Church 63 years since, and yet love the Saviour and the church of my choice, and rejoice in the prospect of a glorious immortality. Notwithstanding all this, when I contrast the present with the past I am sad. Sixty and seventy years ago I had the pleasure of hearing Asbury, Taylor, Merritt, Jesse Lee and many others of the same stamp. Then there were no sleepy ones, but all hearts and eyes and ears were attentive to the pure testimony poured forth in the Spirit. How changed. Now many of our preachers, (I do not say all), come with their sermons not in their hearts but in their pockets, and while reading their sermons (whether original or borrowed) the sleepy ones will sleep undisturbed unless it be by a few flies that trespass on their faces. Now if we must have reading for instruction and amusement I think we shall find better divinity and more instruction in sermons written by Wesley, Whitefield and many others than we have read from the pulpit at the present time. Let us stand in the way and ask for the old paths.

We are afraid some fall asleep under the preaching of Asbury. They did under that of Paul. And we are also afraid there were poor preachers in those days. We don't remember quite sixty-seven years, but as far back as we can go we remember poor preaching, judged according to words of man's wisdom. Yet there are good points in this talk that every preacher would do well to profit withal.

A very good poem is this from A. C. S.

"LO, I AM WITH YOU ALWAY."

O. Jesus walks with us through all our journeys,  
If we have learned his blessed name to know,  
Why walk we then so oft with weary footstep.  
Nor breathe earth's joy and beauty as we go?  
Because our eye of faith so oft is holden,  
We do not see 'is Jesus at our side,  
Till at some loving word the eye looks upward,  
Knows the dear Saviour, and is satisfied.

Yet we forget sometimes when our kind Father  
Asks for some token that we love him well;  
Knowing we cannot safely keep our treasures,  
He keeps them for us, safe with him to dwell.  
And when on some glad morn we hasten early,  
Find for us the "stone is rolled away,"  
We'll know how Jesus all the while was with us,  
And will be with us through earth's darkest day.  
Our Father knows our poor hearts need refining,  
So takes away the dross we count as gold;  
And while we grieve we hear not Jesus saying,  
"For earthly good, take joy on hundred fold."  
For evermore abide with us, our Saviour!  
Our day of life wanes fast, soon night will come  
That ushered in the bright eternal morning  
When we may walk with Thee in heaven our home.

#### THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.  
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

#### WORK FOR THE SEASON.

*The Early Rose Potato.* It will be remembered by our readers that this variety of potato was offered to the public last spring at a very high price. Three dollars per pound was obtained for a large part of the stock. At once the cry of humbug was raised, and not a few thought of the once famous and short lived "Rohan" potato that was sold at a high rate, but proved in the end to be worthless. We were fortunate enough to have three pounds of these early Rose potatoes sent us, which we cut into pieces, each having a single eye. We planted them on well prepared ground, alongside of the early Goodrich, Harrison, Vanderveer, and Orono. All of these varieties were planted the same day, but the vines of the Early Rose were four inches high when the other varieties named were just breaking ground. On the 15th of August the vines were dead, and the potatoes ripe. They gave off good sized potatoes over three bushels from the three pounds. They might have been forced so as to have produced double that quantity. The quality is first rate, boiling nearly white, and very mealy. They are by all odds the best variety in quality that we cultivate. We have known two hundred and sixty five pounds to be raised the past season from thirteen ounces of seed. And to go a step farther we know of one gentleman who raised over four acres of this variety from six pounds of seed. He propagated from cuttings, and planted them out into the open ground. We saw September 20th, tubers as large as a turkey's egg from plants set the 5th day of August. Some two or three thousand dollars' worth of "Early Rose" have thus been produced from the small quantity of seed named. We are inclined to believe not only from our own experience, but from all we have seen and heard, that this is the most valuable potato now in cultivation. It grows to very large size on rich land. It is early and vigorous. As it is being offered at prices very much reduced from last year the farmers may be induced to try it.

*Winter Apples* should be picked during the first part of October, before the high winds come on. The greatest care should be exercised in handling them, or the fruit will soon decay. It is better to pack in barrels or place them in some cool location; cooler the better if they do not freeze. When very cold weather comes they will of course need to be put into a cool cellar. All fruit keeps better in a very cool, dry place. If the cellar is warm, keep the windows open during the day. In picking apples begin with those varieties most likely to be blown off, such as Hubbardston Nonsuch, Baldwin, R. I. Greening, and others that are riper than the Russells, that should be picked last. It is well to make three sorts, the best to be carefully packed, to be sold or kept; the second best for immediate use, while the poorest may be made into cider for vinegar. If the cider is intended for family use, care should be exercised in sorting the fruit so that no decayed ones shall go into the heap. Apples keep better if not left on the tree too long. No fruit should be over ripe to keep well. The barrels or vessels of any kind that are used in which to keep the fruit should be clean and free from all unpleasant smell. Good clean flour barrels are perhaps the best thing that can be obtained at moderate cost. We have known good apples very much injured by improper treatment, and we therefore strongly advise our friends to be careful. Our old maxim, that "What is worth doing at all is worth doing well," will apply in this case.

*Blackberries.* Wilson's Early.—This is the largest variety that we have seen. The flavor of the berry is not quite equal to some others, but it ripens early, and the plants are wonderfully productive, and the berry is firm enough to send almost any distance to market. The Wilson is rapidly becoming a general favorite with the fruit growers in New Jersey and further south. As to hardiness we are not fully informed, but it stood the winter with us far better than other varieties; and from present appearances it will prove perfectly hardy in this vicinity.

Kittatinny.—We think this is one of the best, if not the very best in quality, although not quite so large or early as the Wilson. In productiveness it appears to vary according to the soil in which it is planted. In heavy clay or stony land it is wonderfully productive, but we have never seen a moderate crop on any light soil, no matter how strong or vigorous the plants. Our reports from the West show that the Kittatinny is rapidly gaining in popularity there, as the plants are said to be very hardy and productive.—Sun.

*Rhubarb, or Pie Plant.* This should be transplanted every two or three years, or the stalks produced will be quite small. The work may be done at almost any season of the year; for it will bear almost any kind of treatment. It is better to do the work in spring, before the plants have started much; but if not, then any time until the first of June. Some growers are in the habit of pulling the rhubarb for market; and, after the crop is secured, then transplant for the next year. One of the best growers of this plant that we ever knew would never allow this course to be pursued. This plant must have a very large amount of manure to give the very best results.—Journal of Horticulture.

*Heading in Peach Trees.* This tree is such a rapid grower that if left to itself it will soon become straggling and awkward; and it should be headed in and kept low, and it will thus become more symmetrical, as well as more convenient for the fruit gatherer. This process has also the effect to prolong the life of the tree. It often happens that the extreme ends of the peach twigs do not ripen and are winter killed, and would be better off than on the tree. They are by this mode of trimming kept nearer the ground, exposing both the tree and the fruit to less injury by storms. Some perform the operation in spring, others in autumn. We have practised both ways with good results, and now suit our own convenience as to time, so that it may be after the leaves have dropped, and before the starting of the trees in spring.—Journal of Horticulture.

A method has been discovered of separating honey from the comb by centrifugal force. The process leaves the cells so little injured that the sweet creatures which fill them can go to work filling them again after a short season spent in repairs.

#### THE RIGHTEOUS DEAD.

The Portland District Association adopted the following resolutions as expressive of its feelings on the death of REV. URIEL RIDOUT, late pastor of the M. E. Church at Cape Elizabeth Ferry:

Whereas, It has pleased God in his providence to remove by death our beloved brother Uriel Ridout, it is fitting that this Association, of which he was an honored member, should give expression to its grief and to its sympathy with his bereaved family and society, therefore

1. Resolved, That deep in our hearts we cherish the memory of our departed brother. Ever pleasant and kind, ever faithful and true, to know him was to love him, not less in public than in private life; and those who knew him best loved him most. But while our hearts are sad, and we deeply feel his loss, we sorrow not as those without hope. And our sorrow is even mingled with joy, when we remember that he died fully and sweetly resting by faith on the Saviour he had so long and faithfully preached to others. We will meet him at home.

2. That we deeply and heartily sympathize with our dear sister and her children in their sore affliction. We have borne and will continue to bear them upon our hearts to the throne of divine grace, praying that God may be with them in the consoling power of his Holy Spirit; and may enable them to feel that this with all other things shall work for their good; that though "lover and friend he hath put far from them," he is still the God and friend of the widow, the Father of the fatherless, and will never leave nor forsake them to the end of life.

3. That we feel deeply for the loss of the church so suddenly deprived of its pastor—a pastor endeared to them by long acquaintance in repeated pastorates, as well as by his labors and sacrifices in the erection of their house of worship; and we pray that the Head of the Church may provide for them a man full of faith and the Holy Ghost to take the place which death has so suddenly made vacant.

NOAH YOUNGMAN died in Newbury, Vt., Aug. 20, aged nearly 80 years.

He united with the M. E. Church in Lempster, N. H., when about 35 years of age, and continued a worthy member until the close of life. His Christian course was characterized by cheerfulness, kindness and uniformity, ever manifesting an interest for the welfare of the church. During the last four months, besides daily perusing the word of God, he read with much delight more than two thousand pages of religious works. His last sickness, attended by extreme suffering, was endured with that patience and hope which the Christian faith alone inspires.

FLORA STEWART died in Derry, N. H., Aug. 18th, at the remarkable age of 118 years.

State S. was the colored woman of whom Eleazer Smith wrote in a late number of THE HERALD. She has been a

member of the M. E. Church for about forty years. Two weeks before her death she frequently expressed great desire to depart and be with Jesus. She retained the use of her faculties in a wonderful manner. She was able to read her Bible, walk about the house and out of doors, and to converse quite intelligently almost to the very last week of her life. She had been a resident of Derry and surrounding towns for a great many years, where she was much respected, as was evinced by the large number present at her funeral, many of whom joined in the procession to the grave.

J. N.

Laura A. FARNSWORTH, daughter of Henry and Maria Farnsworth, and step-daughter of Bro. Jeremiah Litch, fell asleep in Jesus, Aug. 7th, 1868, at Boston Highlands, aged 22 years.

For upwards of seven years she had been a consistent and exemplary member of the church of God, having experienced religion, together with a sister who preceded her to the better and, under the faithful ministry of Rev. Dr. Barrows, at the Tremont St. Church in this city. She was a woman of talents, learning, and piety, an esteemed and valuable member of the corps of city teachers, a devoted and successful Sunday School teacher, a lover of class meetings, and the various means of grace—her end was consistent with her character and life. It was more than "peace," it was joy—triumph. She had somewhat dreaded death, for she comprehended, as all are not able to, the tremendous issues involved. But God gave her the victory perfectly. "O, mother, it is beautiful dying!" was one of her last utterances.

A. MCKNOWN.

CAPT. JABEZ PHINNEY died in Monument, Aug. 12th, aged 63 years.

For about half a century he was a worthy member, and for many years one of the pillars in the moral and material support of the church of his early choice. Such having been his walk before the world, we were prepared to witness his dying signature to the truth and grace of that gospel which destroys death's sting, assures of the Master's approval, and cheers with the nearing prospect of immortal blessedness. Such like examples of Christian integrity as challenge the criticism of the skeptical even, followed by a peaceful and triumphant departure, are legacies to the church and the world of infinitely more value than the "Wealth of Ormus or of Ind."

"Ye have the spirit already;"—

"Write 'Henceforth blessed are the dead.'

"Which die here in the Lord;

"With patti at faith they kept God's word;

"Now that from toilsome hours they're freed,

"Works follow in reward."

Melrose, Aug. 28.

E. O. P.

#### THE SECULAR WORLD.

Count Walewski died on the 27th ult., at Paris, aged 38. It will be remembered that the Count was the natural son of Napoleon I. by the beautiful Countess Walewski. He was born at the castle of Walewice, and received his education in Geneva. At an early age he took a lively interest in the affairs of Poland, and in 1830 he became naturalized in France, and served in the army. Resigning his position, he afterwards fought at the battle of Grochow with distinction. He subsequently devoted himself to literature in Paris, and acquired distinction as a writer and diplomatist, in which latter capacity he served in Egypt, Naples, Great Britain and elsewhere. In 1855 he took the place of M. Drouyn d'Lhuys as Minister of Foreign Affairs, and has since that period held various important positions under the government and in the Legislature. He was always a firm friend of Poland, and his last wife (she was twice married) was a descendant of the last King of Poland, the first wife being a daughter of Earl Sandwich.

The programme of the Peace Congress at Berne, Switzerland, has been published. It shows that advanced ideas are working their way up the mountains:

After affirming that religion, as a matter of individual conscience, as well as public instruction, ought to be eliminated from political institutions, in order that churches may no longer prevent the free development of society; that the United States of Europe can have no organization except one founded upon popular democratic institutions, having federation as its bond, and that the existing economic system ought to be radically changed; they protest in the name of the League against any attempt at social reform which is made by any despotic power, and propose for discussion the following questions: 1. What, in relation to peace and liberty, are the advantages of the abolition of permanent armies and national militias, or even of a general disarmament? 2. What are the relations of the social and economic question with that of peace by means of liberty? 3. What, in relation to peace and liberty, are the advantages of the separation of Church and State? 4. How may the federative principle be applied in different countries, and what may be the Constitution of the United States of Europe? At this Congress women will be allowed the same rights as men. They are invited to take part in the discussions, and to propose questions which especially interest themselves.

Dr. Gould, of Dublin, arrived in New York a week or two ago with intelligence from Captain Hall's expedition to the Polar regions, several months later than was last published. In August, 1867, Mr. Hall had traced the fate directly of two of the last survivors of Sir John Franklin's party, and had obtained valuable information regarding the relics and records reported by the natives to have been left by the lost expedition in King William's Land. The identity of the lost men is shown by a gold chronometer and other small articles belonging to their outfit, which had been preserved by the Esquimaux of Southampton Island, where they died. The relics are now in Mr. Hall's possession. The records which Mr. Hall hoped to obtain were in King William's Land, and it was Mr. Hall's intention to organize a company of friendly Indians in the spring, make an attempt to secure the records by force, and thus bring to light the last chapter in the history of this romantic expedition. If successful, it was his purpose to push further forward and if possible reach the open Polar Sea and perhaps return by way of Bering Strait. If impeded, he expected to return from his expedition to King William's Land about September of 1868 and take up his quarters for the winter at Repulse Bay.—Advertiser.

It is stated by respectable authority that there are 300 religious newspapers and other periodicals published in the United States. Of these 60 are set down as Baptist, 34 Methodist, 30 Presbyterian, 29 Lutheran, 25 Episcopal, 24 Catholic, 16 Congregational, 11 Universalist, and the remainder scattered among the smaller societies. Many of these are purely local in their character, and almost unknown beyond a narrow circle; but it is cheering to know that so powerful an agency as the press is not being neglected by the churches. On the whole, the religious press is steadily improving in its literary character, but the tendency at present is rather towards concentration and combination than an increase in numbers, or a division of strength. This, too, is an additional guaranty of future existence.

## BUSINESS NOTICES.

POST OFFICE ADDRESS.  
Rev. N. Fellows, Thorndike, Mass.

**COC WHEEL NOVELTY CLOTHES WRINGER.**—Speaking of the Novelty Clothes Wringer exhibited at the late Anti-Slavery American Institute, the New York *Christian Register* says:

"The Novelty Wringer received the marked approbation of the jury, and was awarded the HIGHEST PREMIUM. \* \* \* It is now admitted that it has equal as a family wringer." \* \* \* It has the Pads as well as many approved appliances for adjusting the pressure, so that a fine lace collar, or a heavy woollen blanket can be run through with equal facility and without injury. \* \* \* Indeed, in all respects, its superiority is so apparent that the high testimonials it is receiving are well deserved."

"In fact, whenever and wherever exhibited it invariably secures the highest honors." N. H. PHelps & Co., General Agents, No. 17 Cortlandt St., New York City.

**CARPETS.**—*feel the modern style.* One thousand pieces real Tapestry Brussels, from the rooms of Clegg & Sons, of Halifax, England, may be seen in this saloon, also containing the newest and most stylish patterns. For sale by the New England Carpet Co., 75 Hanover St. One price and cash systems strictly adhered to.

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**Tapestry Carpets,** in beautiful Persian, Tapestry and Chintz styles, entirely new, for autumn sales, just opened by the New England Carpet Co., 75 Hanover Street. One price and cash systems strictly adhered to.

**CARPETS FOR THE PEOPLE.—Don't pay the high prices.** Linenware of the following grades will be sold at retail for less than wholesale prices, viz.: Floor Oil Cloths, Three-Ply, Kidderminster, Ingraham, Dundee, for floors and stairs. Brussels, Tapestries, Velvets, Medallions; also Crimp Cloths, Rugs and Mats, by the New England Carpet Co., 75 Hanover Street.

**DOES** pay \$2 per yard for Tapestry Brussels Carpeting when you can get them for \$1.35 at the New England Carpet Co., 75 Hanover Street.

800 Rolls Tapestry Brussels Carpeting, from the New York trade sales, for sale at \$1.35 per yard by the New England Carpet Co., 75 Hanover street.

**INGRAIN CARPETINGS** from a certain, a little inferior in matching, 300 pieces from \$2 to 87 cents per yard, just received by the New England Carpet Co., 75 Hanover Street.

**INGRAIN CARPETS** for 75 cents per yard, 400 pieces just opened from the New England Carpet Co., 75 Hanover Street.

**FLOOR OIL CLOTHS** in wide sheets and narrow widths at factory prices, 400 pieces just received by the New England Carpet Co., 75 Hanover Street.

**WILD CHERRY SALAIS.**—The memory of Dr. Wilder is enshrined in the hearts of thousands whom his *Health* or *Wild Cherry* has cured of coughs, colds, consumption, or some other form of Pulmonary disease. It is now over forty years since this preparation was brought before the public, and yet the demand for it is constantly increasing.

Oct. 8. 11.

**COLOGNE & CO.'s Aromatic Vegetable Soap, combined with Glycerine, is recommended for Ladies and Infants.**

June 25. 14.

**WHAT IS THE MATTER WITH YOU?**—This is the familiar question put to every invalid. In many cases the answer is, "I don't know exactly, but I don't feel well." Look at the countenance of the man or woman who makes this reply, and you will generally find that the eyes are dull and listless, the complexion sallow, the cheeks pale, the skin dry, the pulse weak, the respiration defective. Investigate the invalid more closely, and you will discover that Constipation, the result of a disordered stomach and a torpid liver, is at the bottom of the mischief. "That's what's the matter." Whoever has experienced the effects of Tarrant's Effervescent Salts Aperient in such cases, need not be told to recommend it as a remedy.

**TARRANT & CO., Wholesale Druggists, 278 Greenwich and 100 Warren Streets, New York, Sole Proprietors.** Sold by all Druggists.

Sept. 19. 14.

**BOOTS AND SHOES.**—\$5,000 bankrupt stock! just purchased, selling at retail at less than cost of manufacture. S. S. HOLTON, 108 Hanover St. May 3.

**USE HULL'S BATH BUM SOAP, and none other.** For sale by the principal Druggists. 14. May 1.

**APPOINTMENT.—DANIEL CUMMING & CO., No. 42 South Market Street, Boston, have taken the name for the sale of MAGIC CLEANSING CREAM. Also sold by Grocers and Druggists.** 14.

**WHAT is the surest remedy for an itching scalp, and to remove dandruff from the head? Hair's Vegetable Stitamin Hair Renewer.** 14.

Oct. 6. 14.

## CHURCH REGISTER.

## HERALD CALENDAR.

Ministerial Association, Gardner District, at Durham, S. W. Bend, Oct. 12-14.

Pembroke Valley Ministerial Association, Oct. 12, 13 and 14.

Hockland Ministerial Association, at Round Pond, Me., Oct. 19, 20, 21.

Providence District Preachers' Association, Oct. 26.

Oriental Ministerial Association commences Oct. 26, at Alexander.

New Haven Ministerial Association, at East Hartford, Conn., Hartford, Oct. 27-28.

Sandwich District Ministerial Association, at Harwich Port, Nov. 2.

New London District Ministerial Association, at Putnam, Conn., Nov. 24.

NEW LONDON DISTRICT PREACHERS' MEETING, for the Western Division, will be held at East Hartford, Conn., Oct. 27, 28.

Tuesday, 10 o'clock, A. M., Devotional Exercise and Organization, 2, P. M., Inspiration; A Review of Rev. G. Haven's article in the *American Quarterly Essays*; *Death*; followed with discussion by R. Parsons, J. E. Hawley, H. H. Arnold, T. Douglass.

Essay on Sheol, Gen. xxvii, 20; Bailey, of East Hadleigh, Evening, Sermon, E. McCheyne; Alter-

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# ZION'S HERALD.

NATIONAL  
LIFE INSURANCE CO.  
OF THE  
UNITED STATES OF AMERICA.  
WASHINGTON, D. C.

Chartered by Special Act of Congress.  
Cash Capital, \$1,000,000,  
PAID IN FULL.

**BRANCH OFFICE:**  
FIRST NATIONAL BANK BUILDING,  
PHILADELPHIA.

To which all general correspondence should be addressed.

**OFFICERS:**  
CLARENCE H. CLARK, President.  
JAY COOKE, Chairman Finance and Executive Committee.  
HENRY D. COOKE, Vice-President.  
EMERSON W. PEET, Secretary and Actuary.

## THE ADVANTAGES

Offered by this Company are:  
IT IS A NATIONAL COMPANY, CHARTERED BY SPECIAL ACT OF CONGRESS, 1878.  
IT HAS A PAID-UP CAPITAL OF 1,000,000.  
IT OFFERS LOW RATES OF PREMIUM.  
IT FURNISHES LARGER INSURANCE THAN OTHER COMPANIES FOR THE SAME MONEY.  
IT IS DEFINITE AND CERTAIN IN ITS TERMS.  
IT IS A HOME COMPANY IN EVERY LOCALITY.  
ITS POLICIES ARE EXEMPT FROM ATTACHMENT.  
THERE ARE NO UNNECESSARY RESTRICTIONS IN THE POLICIES.  
EVERY POLICY IS NON-FORFEITABLE.

POLICIES MAY BE TAKEN THAT WILL PAY INSURED, AFTER A CERTAIN NUMBER OF YEARS, DURING LIFE, AN ANNUAL INCOME OF ONE-TENTH OF THE AMOUNT NAMED IN THE POLICY.

NO EXTRA RATE IS CHARGED FOR RISKS UPON THE LIVES OF FEMALES.  
IT INSURES NOT TO PAY DIVIDENDS, BUT AT SO LOW A COST THAT DIVIDENDS WILL BE IMPOSSIBLE.

NEW ENGLAND GENERAL AGENCY,  
UNDER THE DIRECTION OF  
E. A. ROLLINS & W. E. CHANDLER, Of the Board of Directors.  
J. P. TUCKER, MANAGER,  
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